10571

Rec 11c4755
13
1843-44

THE CHURCHMAN.

VOL. XIII.—No. 1. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 625.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, MARCH 11, 1843. BY JAMES A. SPARKS, 111 NASSAU-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

PARTING AND MEETING.

Flowers, blest flowers, by knoll and hedgeway springing,
Imaging Truth and our Great Father's love,
Sweet moralists ye prove!
To human hearts a hallow'd lesson bringing,
Both when joy cheereth like a summer sky,
And when dark grief is nigh.

Erst did I see (while yet Heaven's precious blessing,
The fost'ring dew, on blade and leaflet shone,
The night but erewhile gone)
A beauteous flower, as though fond heart possessing,
Hastening to open to the golden light,
Her loving eye so bright,—

And a rich store of choicest perfume breathing,
Giving out every beauty for her friend,
Who still would new grace lend,
The darling blossom with such glory wreathing,
That were the sunbeam brightest, none might tell,
Or the flower on which he fell.

The noontide came—and though no tempest lowering
Had tried the sweet companionship to mar,
Of the sunbeam and the flower,
Yet did a change steal o'er them, overpowering
The glad joy of the flower's early bloom,
And 'minishing the perfume.

Anon, a soft cloud veil'd the sun's bright shining,
And pattering rain-drops, a quick summer shower,
Moisten'd the lovely flower,
Which, her fair head upon the stem reclining,
Seem'd meekly bowing to the chastisement,
By Heaven's own mercy sent.

Ay! sent in mercy—for 'mid cloudlets breaking,
When soon again the glorious sun appears,
To chase the sweet flower's tears,
With richer beauty from her grief awaking,
More precious is the fragrance she doth shed,
More gladly lifts her head,—

More lovingly each silvery petal spreadeth,
She, telling to the sunbeam of the sky,
Her friend, her life, her joy,
That the sad rain-drops, which the dark cloud sheddeth,
Did but enhance her beauty—do but prove
The strengtheners of their love.

And thus it is that, o'er our heart-strings sweeping,
Come those rough strokes of love and sorrow blent,
And thus are partings sent;
They keep Affection's holy power from sleeping,
And treasure, 'gainst the blessed meeting hour,
Love stronger and more pure.

Ah! and a higher moral *Parting* beareth,
It seemeth of Death's solemn hour to tell,
Lest hearts should love too well:—
And, unto him, the pilgrim's garb that weareth,
It speaketh of that long-desir'd home,
Where partings cannot come.
A. A.

COMMUNICATIONS.

For the Churchman.

THE QUADRAGESIMAL FAST.

No. II.

It has been stated already, that the Septuagesima cycle which, as indicated by the leading Sunday of the cycle, consists of seventy days, or exactly ten weeks, embraces three distinct lesser series, each of which bears a distinct character and relation to the prominent festivals of the cycle. We may call the first division from Septuagesima to Ash Wednesday, the Ante-Quadragesimal; the season of Lent is the Quadragesimal Fast, and then follows the Great Week, with Easter in its centre, like the keystone that locks the indestructible arch of suffering and triumph through which the LORD entered into his glory. On one side of this great festival precede the six days of Passion Week, and on the other side follow the six of Easter or Paschal week, both combined by the central festival, and forming properly the Great Week—the μεγαλη ἑβδομας of the earlier Church. Thus, strictly speaking, this Great Week, called so undoubtedly from its length, consists of precisely thirteen days, and forms the third division of the Septuagesima cycle, ending with its last day, Saturday before the Dominica in Albis.

We are aware that this, although consonant with ancient usage, may appear a novel idea to some. The term Great is supposed to refer simply to the Passion Week as great or important in reference to its great solemnity, and the devotion with which almost every day in it is to be observed. Great too on account of the events, the solemn commemoration of which is here compressed into such narrow limits, that the shortness of the week seems to swell with the magnitude of its events, and thus deserves the epithet Great rather from its great importance and its great solemnity, than from any extraordinary length. And thus it is that Chrysostom speaks of it as (μεγαλη) great, not that it had more hours or days than any other week, but because of its great solemnity. Hom. xxx. in Gen. So also Callisthus, as quoted by Leo Allatius De Dominicis et Hebdom. recent. Græc. Thus too Paulus Diaconus Hist. Rom. lib. 2.

Although we may readily concede the use of the epithet in this sense as fully applicable to the Passion Week, which has many other epithets to characterize its holiness, solemnity, and importance, yet that the term Great, when ordinarily applied to this part of the Septuagesima cycle, had a more literal sense, can be easily shown from the language of some of the fathers.

We first refer to some authorities simply to prove that the ancients did regard the week before and after Easter as a distinct cycle of days, and that consequently these two forming the Great Week, must have been comprehended in the Septuagesima cycle. The Easter cycle occurs constantly under the name of Pascha as a series of fifteen days, uniting the two weeks before and after Easter, each having equal prerogatives. In an ordinance of Constantine it is enjoined to observe τας πασχαλιας δυο ἑβδομαδας απραχτους. Here they are called Paschal weeks. The Codex Theodosii calls them, Sanctos Paschæ dies. In other statutes they are called, Quindecim Paschales dies; and a homily of Augustine on the Dominica in Albis, says of them, Peracti sunt dies feriati. See Apost. Constitut. VIII. c. 33. Now on the first view of these references they may seem irrelevant, because they speak of fifteen days instead of thirteen, which according to the present solution is the precise number of the Great Week. How can the fathers and ordinances speak of fifteen, when the number is strictly only thirteen, six days before and six following the Easter festival?

Admitting for a moment this discrepancy as inconsistent with the number that we here assign to the Great Week, we only claim as preliminary ground that it thus is comprehended within the Septuagesima cycle. It is exhibited in ordinances of the emperors and homilies of the fathers and Apost. Constitutions, as one connected series of days distinct from those that precede and follow. To the authorities above we may add that of the Roman Missal and Breviary. See the Officium Hebdomadæ Sanctæ.

But how can we reconcile the number fifteen occurring in the above authorities with the number thirteen according to the present computation? For if there is a single day more or less, we must of course abandon its defence. To reconcile then these numbers, we might refer simply to that style of speaking so prevalent in the east, which often included the limits of a series of days, when, strictly speaking, these limits could not be included. Thus to refer to a well known example, our LORD is said to be three days in the grave, when strictly the first and third day were but the limits.

Thus, although Palm Sunday and the Sunday after Easter (Dominica in Albis) were the limits of the cycle in question, yet it was natural in the numeration, to include them as belonging to the holy season, especially as they were each also solemn days themselves. The two Sundays therefore, before and after Easter, are included in the fifteen days rather as limits than constituent parts. If, moreover, we allow for the influence of the Jewish mode of reckoning the commencement of the day, it is easy to see that one day might be blended with another as a holy day, if the succeeding or preceding day was itself a holy day. For Christian piety, in that case, would not be so scrupulous about the limits of the time, although ecclesiastical accuracy might have defined them. We may also add, that Augustine, in the homily above referred to, on Dominica in Albis, speaks of the fifteen days as then past, which could not be the case if that day had been included in the number.

We conclude, therefore, that this specific mention of fifteen days is no objection either to the termination of the Septuagesima cycle, or the precise number of thirteen days as constituting the ἑβδομας μεγαλη, bounded by Dominica Palmarum and Dominica in Albis.

Thus whilst we see the inclusive numeration still in harmony with the exact number, the distinct manner in which the fifteen days are spoken of by different authorities clearly proves at least that the space of time so marked was considered as a distinct cycle, however much it might be comprehended in the great Septuagesima cycle that covered the whole. And we thus have embraced in this cycle the Antequadragesimal series before Lent, the season of Lent ending with Palm Sunday, and the Great Week comprehending six days before and the same number following Easter. As to the mode of solemnizing the latter, (the Great Week,) it need scarcely be observed, that this would be different according to the order of the two weeks that composed it. The one week being devoted to the commemoration of the Passion of our LORD, was a week of more intense devotion exhibited by fasting and prayer; the other, following the festival of the resurrection, partook more of its joyous character, whilst both together made up the series of those solemn and festive days, that justly obtained for them the name they received.

We don't know but some might be startled at the idea of closing the season of Lent with Palm Sunday, as if it implied a termination of the fast. But by this time, the reader will perceive that the object here is not to terminate the fast, but to show that Passion Week was a time more prominent in this respect than the preceding weeks, and therefore on this account alone maintained a more distinct character, evidently differing from its predecessors in *degree* rather than kind. The week following Passion Week, and connected with it as a cycle of thirteen days, or (to speak with the ancients) fifteen days, although belonging to the Great Week as one segment of the Paschal Arch, bound in one by the keystone of the Resurrection,—this week, I say, differs again from its predecessor only in *kind*, not in degree. For equal honors and privileges are assigned by antiquity to both. But as the Passion Week is a week of the greatest humiliation, so the following week is characterized by every demonstration of Christian joy. Here are united sorrow and its subsequent gladness. The Church clothes herself in the garb of mourning, especially then; but no sooner does the light of the resurrection dawn, than she lays aside this garb, and arrays herself in her best attire. As if she heard the prophet's call, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!" Is. 40. Anciently, this week was the beginning of the year, as if in allusion to the idea that it was proper to begin the months with the resurrection of Him with whom all things are become *new*. And one object was then to combine the close of the old and the beginning of the new year in one solemn cycle of days. It was during this week too that candidates were received into the church clad in white, whence the Sunday following was called White Sunday, Dominica Alba, or in Albis. Or by a name beautifully expressive of the happy transition from the world to the Church of GOD—as if just ushered into a new life—a new being—they were said to be regenerated—Quasi modogeniti. And thus, as those who in the words of St. Peter were "begotten again unto a lively hope by the resurrection of JESUS CHRIST from the dead," they were Quasi modegeniti—as pure born babes, henceforth to live in and derive their nutriment from the Church of GOD—growing from this condition of children to the fulness of the stature of CHRIST.

C. F. C.

Hoboken.

For the Churchman.

Mr. Editor,—For the "edification" of "the Catholic Herald," do allow Mr. Faber to interpret the extracts from his "Sights and Thoughts," made in that paper, and transferred to "the Churchman" of the 18th inst., by an exhibition of them in the connexion in which they appear in his work. If a blush should crimson the cheek of the writer in the Herald, as he perceives the exposure of his dishonesty, in garbling extracts from an opponent of *popery* to make them speak otherwise than was intended by their author, the fault must be his own. His experience may then, perhaps, satisfy him, that, after all, honesty is better policy, than such a "pious fraud."

"I appreciate the magnificence of the idea of the papacy, and am not slow to admit the many blessings of which it has been the cause. But I think the experience of the Church has shown that it was too venturesome a wisdom: and however separable it may be in a scholastic point of view from a mutilated doctrinal system, yet there is a mutual sympathy between the papacy and popery, in the English sense of that word, which penetrates both. These are as inseparable as body and soul."[*]

"The papacy certainly is a captivating idea in these days, for it seems a shorter road to the recovery of unity than any other. It is an engine ready to the hand. Whereas to human eyes, primitive episcopacy is so little realized, and apparently so little adapted to the organization of modern Europe, that it appears to lead towards unity only by a circuit of many generations. Yet perhaps what appears to human eyes the most unlikely instrument whereby to retrieve unity, may be in the divine dispensations the most likely. Besides which, the papacy has been, to use my old word, a failure. It did much, but it did not do all even that it might have done, and moreover it did less than primitive episcopacy had done before it. It did not stop the fearful issue of sin within the Church. It was the physician on whom the Church expended all her substance for her healing, and was none the better, but rather the worse. It hindered her from pressing through the crowd to touch His hem, which could alone from its indwelling virtue close the issue. I think it were better for us all to repent deeply, and revive the withered blossoms of episcopacy, and put trust in them."[*]

"Communion with Rome is, for manifold reasons, a great privilege; and the LORD rewards the Church, when at unity with herself, by giving her a visible head in St. Peter's successor. But this is not a permanent gift of the Church by any means. For it is not that St. Peter in his successor is head *over* the Church, but that the Church, when the circulation of light and holy life within her is unimpeded by schism, is permitted to represent herself through St. Peter, and "thus outwardly to express her marvellous unity for the conversion of those that are without, for the refreshing of the faithful, for the strengthening of the doubtful, for the decency of governance, for the safe-keeping of the creed, for the restraining of excessive ritual diversity, and for the more effectual witnessing to her Master's glory. Schism strikes the Church speechless; unity restores to her the faculty of speech, and by a natural effort she speaks by St. Peter. Hence it follows that it is the duty of St. Peter's successor to be in communion with the Catholic Body, and not the duty of the Catholic Body to be in communion with St. Peter's successor. This is not a verbal difference. Far more is implied in it. For if the Church were subject to St. Peter's successor, rather than represented by him, it would ensue that, of divine right, St. Peter's successor could rule over the lives of the faithful *immediately*, without any intervening power: otherwise his claim to be ruler over a subject Church would be inconsistent. Then, if he *could*, whether he would or no is not to the purpose, rule immediately over the lives of the faithful, it would follow that bishops are not a distinct order of the clergy by divine institution, and with powers emanating from JESUS CHRIST, and continued by apostolical descent, but are simply papal legates, removable at pleasure, and capable of being dispensed with in the Church altogether."[†]

"To sum up the whole matter, I would say that, historically, St. Peter's successor has at times been the visible head and centre of the Catholic Church; that whenever (and it is not a permanent gift) the LORD permits her to have a visible head and centre, it is St. Peter's successor; and, finally, that it is a blessed thing for the Church when St. Peter's successor is acknowledged, by his communion with all her branches, to be her visible head and centre. Meanwhile, that is, so long as St. Peter's successor is not in communion with the Catholic Church, we can but say, that 'if the head say unto the feet, Because ye are not the head, ye are not of the body, are they not therefore of the body? and if they were all one member, where were the body?'"[‡]

JUNIA.

Festival of St. Matthias, 1843.

---

[*] P. 413. [†] P. 609. [‡] P. 612.

For the Churchman.

HINTS ON MODERN EVANGELISM, &c. By DANIEL SHARP. Boston: William D. Ticknor. 1843.

We have read the above discourse with great pleasure, and in the evils which it forcibly depicts and denounces, recognize precisely the baleful results to which Evangelism, conducted in modern style, must lead. The only surprise to us, is, that among the highly respectable men who have the misfortune to dissent from us, in Church polity, men have not been found who descried these evils, and raised their voices against them.

What is the Evangelism of the present day? It is a system of religious instruction, which offers, as our author says, the strongest temptation to a man "to pursue an eccentric and extravagant course; which as it excites curiosity attracts crowds; but is seen ultimately to bring the Christian ministry and the Christian religion into contempt." Such must be its influence, by a law, no less certain than that which carries the sun over our heads to its distant setting. Though here and there good, *longo intervallo*, may come from it, yet it is in its very nature evil, whose legitimate effect is "to degrade the pastors of churches, fill them with discouraging fears, paralyze their efforts; and destroy the mutual confidence and respect which ought to subsist between them and their people." This is the testimony of a gentleman, standing high in the denomination to which he belongs, of great experience, and who, from personal acquaintance, we know to be of exalted principle, spotless integrity, and unblemished worth. We have not, however, much reason to believe that his warning will be heard. Cassandra like, he will probably speak in vain. And simply, because we think that he attacks an evil which is inherent in the system of Church polity, which belongs to his denomination. If every separate body of men and women, professing to be Christians, constitute a distinct Church, as they call it, perfectly independent of all others, and competent for exercising all ecclesiastical functions, from the highest to the lowest—what is to keep any straggler from entering their pulpit, though he sadly "kibe the heels" of the settled and ostensible pastor? What makes a minister with them, is the power of giving them religious instruction; and he who the best secures their attention, no matter by what means, and most deeply excites their feeling, no matter by what kind of appeals, is, *quoad hoc*, the best minister. If this principle be carried out, why should not modern Evangelism follow as its natural result? But suppose the minister of the parish, as in the present case, is a man who respects himself, and who is not to be "blown about by every wind of doctrine," what, then, is the consequence? He may, as this gentleman has done, stand, like a rock, in the midst of reproach and persecution; and calmly ward off a storm of indignation. But such men are rare. Most men, unless they could find some higher authority to appeal to, when they differ from their Churches, would yield before the storm, and be obliged to bow before the weight of numbers. They say one thing, but the majority in their churches say another thing; and as the whole government is one of extreme democracy, in which the vote of a child of sixteen may paralyze the vote of the most venerable member, they must adopt whatever the majority say. There is no rubric, there are no canons. With the majority of each church, composed of perhaps 100 men, women, and children, lies the highest ecclesiastical power. If they vote a man into their pulpit, no matter what he is, or who he is, or what he preaches, into that pulpit he goes, all expostulation of the regular pastor to the contrary notwithstanding. With such an evil, the highly respectable and distinguished author of this sermon contends. We fear, however, in vain. The only sure remedy of such an evil, is a Church with its rubrics and canons, and its bishop, invested with an authority adequate to curb the wild impulses of religious presumption, and moderate the extravagance of religious enthusiasm. As a Church, moreover, we need have no fear from the effects of Evangelism. Wherever it has spread, there men of sound mind, and common sense in religion, have invariably been driven into the Church, as into a haven of rest. Seeing the inevitable tendency of the system, to divide and subdivide men in their religious opinions and belief, till in the multiplicity of sects the idea of Catholic Unity is a mockery of their hopes, they have laid aside their prejudices, and joyfully sought repose and salvation in the Apostolic Church, where their devotions may be fed, their heart sanctified, and their mind enlightened, without any fanaticism to offend their taste, or conflicting creeds to distract their religious belief.

A PRESBYTER.

For the Churchman.

COLLECTANEA.—NO. I.

Mr. Editor,—The following is the description of things given by an English bishop to a minister in Boston, in a letter bearing date July 29th, 1716. The bishop was White Kennet, Lord Bp. of Peterborough. The minister, Dr. Benjamin Colman, a Congregationalist. One would suppose from reading it, that the Church of England was in even greater danger then, than some alarmists would make it to be now. "The people," he says, "were disposed to read and admire the daily pamphlets thrown about to reconcile them to POPERY, under pretence of Divine and Hereditary Right, *Uninterrupted Succession, Independent state of the Church*, the expediency and necessity of private confession, the immediate effect of *Sacerdotal Absolution*, the Invalidity of Baptism out of Episcopal Communion, *a Priest, an Altar*, and a REAL SACRIFICE in the LORD's Supper, a *Middle State of Souls*, no harm at least in Prayers for the Dead, and many other devices approaching as nearly to Rome as present shame and safety would permit." See White Kennet's Life, p. 125, seq. So too a little farther on we find the following. "Some would not go to their seats till they had kneeled and prayed at the rails of the Communion Table! They would not be content to receive the Sacrament kneeling but with prostration. They began to think Common Prayer without sermon, at least afternoon, to be the best way of serving GOD: *and churches without organs had the thinner congregations*, ... and even pictures about the altar began to be the books of the vulgar."

Really this is very shocking! Just conceive the Protestant alarm of the Puritan minister, when he read the letter! It must almost have equalled the weekly agitations of the New York Evangelist now. Only his pious horror would reach its climax at the matter of the "organs," whereas it is believed that the Puritanical tympanum of the present day, has so far lost its pristine delicacy, that it does not utterly reject the minstrelsy of that instrument, whose tones in other days were deemed so Babylonish, that all true Protestants were bound to put their fingers in their ears, if ever they came within its range. The movement in that day—one hardly knows what name to give to it, suited to the exquisiteness of the present popular taste, for Pusey was not yet—appears to have been somewhat extensive too. For the bishop says, "the very women and common people had their heads full of it." One can fancy Dr. Coleman reading it in a snug collection of Boston Ministers. What shaking of grave heads! what assurances that they knew it would be so! what counsellings as to their course, after the Church of England had apostatized in a body! what comfortable draughts to the true Protestant Reformation! And now one hundred and twenty-seven years have gone by, and the Church whose apostacy they doubtless looked for, even as their descendants now do, has stood firm in the integrity of the Catholic Faith, and seen Boston decline into Socinianism; the Puritan Communion break into schisms manifold; and the Puritan University, where Cotton Mather boasted that an *Arminian* could not live, become a nest for every sort of heresy, and a place where doctrines are taught which, one might fancy, would make it ridden by the spirits of its ancient rulers. Let the Evangelist, et id omne genus, learn a lesson, that may stand them in good stead!

It will be observed that one of the evil doctrines of which the Bishop of Peterborough complains, was the "*Independent state of the Church.*" This, we take it, is one of the most offensive doctrines, also "degli Puseyisti." Our ground for so concluding is in brief this: the Christian Observer says so—that periodical which such multitudes of ministers of evangelical denominations, declare, opposes Tractarianism on evangelical grounds. The very first No. of the reprint contains a laudatory review of the book of a certain Mr. Young, who, in opposition to the Tractarians, declares that the Union of Church and State is necessary; and "that while supporting the authority of such [i. e. an established] Church, *the State has a correlative right to limit that authority.*" So we suppose the theory of Church and State is henceforth to be received into the category of *evangelical* doctrines. Precisely how, certain gentlemen of the Protestant association—we are not now talking about Dissenters—can one week endorse a periodical avowing such sentiments, and the next declare it *antichristian* in the pope to say that the "Disunion of Church and State is one of the greatest evils that can befal a nation," we do not see; their consistency meanwhile being safe. But, then, we are no casuists.

It may be asked, how it came about that many of the doctrines he mentions were looked on with such disfavor by the Bishop of Peterborough; we can only remind our readers of the state of the English Bench for some time during the eighteenth century: and express our belief, that Kennet was but too true a representative of it. He was unquestionably an Erastian. It may be asked, too, how it happens that such a revival of doctrines dormant in a degree, after the Revolution, should have passed away so soon as it appears to have done. We can only answer: that while the movement appears to have begun after the commencement of the reign of Queen Anne, perhaps even after 1709, and advanced rapidly after 1713, it was just about the time of the Letter above quoted, that the Convocation was crushed, because the *Lower House* would condemn a certain well known sermon of Hoadley, *one of the Upper House*, on "the Kingdom of CHRIST."[*] The movement was probably crushed with it.

Finally, while it is evident from the account of the Bishop of Peterborough, that there was much of extravagance mingled in the revival of Catholic truth concerning which he writes, and many things pushed quite too far, perhaps even some absolute errors; may it not on the whole be viewed, as a noble testimony in a latitudinarian age, to doctrines held now as of old in the Anglican Church?

S. G.

---

[*] Were the Convocation now in being, Hoadley's would probably be no longer the only treatise on "CHRIST's Kingdom," on which its condemnation would rest.

For the Churchman.

EUCHARISTIC SACRIFICE.—NO. I.

We know that a great part of the Levitical law, with its priesthood, and sacrifices, were typical of the Messiah. Still doubtless, there is a minuteness of symbolic detail, in the whole plan, which we do not now apprehend; having accomplished its object, it has passed away and we have no full exposition of its design. But St. Paul has shown us, especially in his epistle to the Hebrews, many points of this emblematic teaching. He has pointed out analogies, which, had they been first presented by uninspired men, would have received from some bold minds the brand of fanciful. He having thus led the way, we may, if with modesty, follow in his steps, for we have no reason to suppose that he has dwelt upon all the types presented in the Old Testament. He has traced in many particulars the meaning of the promise, that CHRIST should be "a priest, after the order of Melchisedec," but there are passages in the Old and New Testaments, affording scope for a farther similitude between the type and antitype. And as an analogy between the conduct of Melchisedec when he met Abraham, and the Eucharistic institution of our LORD, has been drawn by many early fathers, I shall present their view, though only as an opinion. But as possessing much authority, though perhaps not supported by the universal consent of antiquity.

Our blessed LORD offered no animal sacrifices on earth, as representations of His Divine expiation, nor is there any such in His Church now. Yet His Church does preserve a symbol, reminding us that He bare the sins of the world. As the old Church presented unto Jehovah sacrifices prefiguring that holy blood, so are we commanded to make unto the Father a memorial of His Son's expiation. CHRIST, at the last supper, mystically offered His own flesh and blood—and then resigned Himself into the hands of wicked men—for His own life he could not take. Many Christian fathers taught that in this mystic sacrifice of Himself He was "a priest after the order of Melchisedec." This view is founded upon the account in the 14th of Genesis, and an argument of St. Paul. In that chapter of Genesis, we learn that Abraham had just returned, victorious over several kings, and laden with spoils. He refused the gifts of the king of Sodom. Being thus situated, Melchisedec came to meet him, and "brought forth bread and wine;" but the Patriarch needed not his mere secular hospitality—and had he designed to have given Abraham a secular feast, "bread and wine," neither in reason nor the custom of the age, would have been the proper provision for *such* a feast. On the contrary, the whole proceeding appears to have been of a religious nature.

Melchisedec blessed Abraham, and Abraham "payed him tythes." Blessing from a priest generally followed a sacrifice—but we read of no bloody offering by Melchisedec; but he brought forth "bread and wine," and this seems to have been preparative to the benediction. Besides, it is immediately mentioned, as though a reason for his bringing these, that he was "a priest of the Most High GOD."

The mention of his priesthood in this connexion seems to warrant the conclusion, that the whole procedure was a religious act; that the "bread and wine" were offered unto GOD, and then perhaps eaten. If this be so, and there certainly is force in the argument, then we may consider CHRIST, in the commemorative sacrifice He ordained, "a priest after the order of Melchisedec."

This reasoning gains force from an expression of St. Paul, "the priesthood being changed, there remains also of necessity a change in the law." If a change of the priesthood made a change of the law or covenant necessary, much stronger would be the necessity for a change in the sacrifice, emblematic of the foundation of hope under the new covenant. Our LORD did change the symbol showing forth the foundation of our hopes—His emblems are "bread and wine." Hence we conclude that His Gentile Exemplar did, under the same symbols, typify His expiation, the hope of the faithful through all time. The death of the victim reminded the Jews of sin; the Christian sacrament does this: but from the "signs" used therein, more prominently is a figure of the nourishment unto eternal life, given by GOD unto his Church.

P. T. B.

For the Churchman.

CANTICLES OF THE CHURCH AND THE GREGORIAN CHANTS IN LENT.

The services of the Church are so uniform in their general features, that the most effectual way of distinguishing the character of the different seasons, is by the proper celebration of those portions which are attended by musical accompaniments. In those churches where "*Daily* Morning and Evening Prayer" is said on week days, the penitential character of the season upon which we have now entered ought to be marked by the use of music of a less jubilant style than that in general use at other times. With a view of carrying such a design into effect, I will take the liberty, Mr. Editor, with your permission, to show the manner in which, with the limited means we possess, it may now be accomplished; although it is to be hoped that those who have the conducting of the services of the Church will take advantage of the hint suggested above, rather than follow the plan here laid before them. Those who are familiar with the "Gregorian Chants" must have seen their peculiar adaptation for this season. Especially during "Holy or Passion Week," when the organs are not opened, the use of the "plain and simple strains with which 'holy men of old' were wont to worship the GOD of their fathers," will be most edifying. But where choirs are limited to the use of the "Music of the Church," they will find the following 9 chants, not inappropriate for the season. Let the chant on page 204, which is there printed as the minor part of "Te Deum" No. 1, but which is a perfect chant *in itself*, be sung to the "Venite." In the same manner by the use of the "Canticles," the "Te Deum," "Jubilate" or "Benedictus," and the evening chants—"Cantate Domino," "Deus Misereatur," etc., may be sung to Purcell's single chant on page 192—the minor parts of Te Deum No. II, page 206, or "Gloria in Excelsis, Nos. II and III, on pages 198 and 200. "Bonum Est Confiteri" is sometimes sung to a minor chant as it is published on the 223d page, No. IV. But there is no reason why that excellent chant of Morley's should be restricted to those words exclusively. It might with equal propriety be sung to the "Benedictus" in the *morning* prayer.

E*.

For the Churchman.

REVIEW.

"GOD'S ELECT JUSTIFIED;" *Two Sermons, by* WM. H. BARNWELL, *rector of St. Peter's Church, Charleston.* 1843.

These are two Sermons of what will be called good, sound, orthodox divinity—but by *whom* will they be so called? by *Old* School or *New* School Presbyterians? It would be well if these Sermons were handed over for review to the latter class. Perhaps they would obtain some further insight into subjects on which they are at utter variance with their elder brethren. It must seem strange to every Churchman that sermons like these should have been written and published by a clergyman of the Church at the present day. The following are some of the ideas of the author. This is the character of *his* believers, (that is, of one of the elect.)

1. They are of *Apostate descent*—"a slave of sin"—"an Apostate from GOD," "in his loins,"—that is, Adam's, "we incurred a bitter inheritance of guilt and wo." "These charges lie against even the purest and devotedest saint."

2. They want *personal merit*—"they have a destitution of all personal merit before GOD."

3. They are guilty of *positive and actual transgression*—placed in Adam's stead, they would again fall. They are *wilfully* "omitting to do that which GOD had solemnly enjoined, and deliberately doing that which he had under the severest penalties prohibited."

4. They are "obnoxious to the foul charge of *disloyalty* to their sovereign LORD."

5. "But a more galling charge yet remains to be brought against him—*dishonor*." "These are *some* of the accusations which may be justly made against every believer, or the elect." If such be the character of our author's believers, (or the elect,) we would ask, pray what can be the character of unbelievers? (or the non-elect.) He tells us that Satan and false brethren are the *accusers* of such—but why so? we should think that in the characters of such they would take great delight. Notwithstanding they *are* guilty of positive and actual transgression, and *are* wilfully omitting to do what GOD had solemnly enjoined; yet he says, "GOD *now justifies* such, though ungodly, and *receives* them kindly, though transgressors;" and being thus justified, "heaven recognizes their names as enrolled in the Book of Life, and *man nor fiend can ever blot them out*." This doctrine is put forth in the first sermon as the doctrine of our Catholic Church!

The second sermon states the grounds upon which *such* are justified. The author asserts this to be that "GOD is Righteousness itself, he becomes ours, (that is, the elect's,) and His righteousness is so appropriated to these elect, or set to their account as to become theirs, and therefore it is impossible for any condemnation ever to issue against them;" "the obedience of CHRIST becomes the obedience of the elect;" therefore "these are exempt from all future condemnation." It is not at all uncharitable to say that the tendency of these discourses is to the rankest Antinomianism. We are far from believing that it was the design of the author that this should be so, but we cannot conceive of any view of doctrine which more directly leads to this worst of heresies.

On the 28th page there is an impassioned address to our Saviour, which may be recommended for use at such prayer meetings as are common with sectaries; but coming from one accustomed to the sober and devotional language of our liturgy, betrays a great want of taste.

These sermons are by a Christian minister belonging to a branch of the Catholic Church. There is not in either of them an allusion to the Church as having anything to do with the salvation of men—or indeed to the Church at all—except in one place, Baptism is spoken of as "mystical," and a part of the most sublime mystery of our faith is (shall I say profanely?) called exhilarating drink!!

If such be evangelical preaching, may the good Lord deliver the Church from its effects! Z.

For the Churchman.

Mr. Editor,—In your paper of Feb. 25th, a question is asked as to the time for removing the Christmas greens: I will point out the season, which to me seems most consonant to the course of our services. They are placed in our churches as a sign of rejoicing for the blessed Incarnation—among Gentiles, at least, they are very appropriate for the Feast of the Epiphany—and for that of the Purification, which has a close connexion with the incarnation. And as the first lessons for the remaining Epiphany Sundays are from Isaiah, declaring blessings to the Christian Church, they still seem appropriate. But upon Septuagesima Sunday, the Church begins her preparation for Lent, and as marking the introduction to that season, the change in the appearance of our temples caused by their removal, speaks to the eye—significant of the approaching time of humiliation and fasting. Besides, upon that day, there is an entire change in the character of the lessons from the Old Testament. Upon Septuagesima Sunday the first lesson is from Jeremiah, and in it God's wrath is denounced against the wickedness of the Jewish Church, and this character—denunciation against sin—is preserved in the selection of the lessons for some weeks. For these reasons, it appears to the writer of this that the most "proper time for taking down the Christmas greens" is the day before Septuagesima Sunday. P. T. B.

The following (notwithstanding the correction in our last) may be properly commended to our "cross correspondent:"

For the Churchman.

Columbus, *Georgia*, Feb. 24, 1843.

Dear Mr. Editor,—A *cross* correspondent of yours, I know not what else to call him, his signature is ×, in the Churchman of the 11th inst, under the title of "More Novelties," says: "A friend writes that he attended service in the Episcopal Church in *Columbus*, on Tuesday, Jan. 1st, 1843, and very much to his surprise found the service to commence, to him, entirely in a new place." After this follows a detail of irregularities, much to be reprehended in any clergyman of the Church, and I am constrained now to notice the article, not as having one word to say in defence of what is there reported to have been amiss, for that would be hard to do, but for the purpose only of saying that *the Columbus* where these things happened was not in the diocese of Georgia. And also of requesting that, as there are *three* cities of this name in which there are Episcopal churches, your correspondent would be so good as to say in which it is that his informant resides.—By so doing he will perform an act of justice to at least one Rubrical Rector.

For the Churchman.

Mr. Editor.—The readiness and liberality with which the recent call of the Board of Missions for aid from the Church has been met, is certainly a source of great pleasure to the devout Christian and good Churchman, and both will delight in allowing it its proper influence as a call for gratitude to God, whose grace, through His Son Jesus Christ, is the only source of all good thoughts and deeds.

It is true, there were and are differences of opinion among our clergy and laity, touching both the organization and operations of the Board; but inasmuch as both have thus far had the clearly evinced sanction and approval of the Church, these differences appear to have been happily merged in the one feeling, so truly the offspring of sound Christian and Catholic principles and affections, *to sustain the Church.* I thank God for it, and hope and trust that such principles and affections will uniformly prevail and more and more abound among us. In all modes of proper discussion, and of regular and orderly operation, let each one do what his conscience dictates as right to bring about desired changes in ecclesiastical operations; but in what is regularly and orderly determined and done, save in the hardly supposable case of ground of conscientious opposition—*let the Church be sustained.* This is evangelical doctrine and it is Catholic doctrine. Its practical operation will be of the utmost importance to the unity and efficiency of the Church, and to the strengthening in it, and in its members individually, of the principles and spirit of sound and active piety.

I would affectionately press upon my fellow members of the Church, two or three points which present themselves to my mind as naturally connected with this interesting topic.

Let not this delightful manifestation of devotion to the best of causes be suffered to pass as a mere extra and spasmodic effort. Let God who sees the heart and the Church and the world, who judge of it by outward indications, see that it is but a carrying out of a constant, abiding, devoted principle of love to the cause of Christ, and sensibility to the great Christian duty of sustaining that cause by all that we can do for it, in all the ways provided by the Church for sustaining it, and by the habitual and unceasing contribution to it of a liberal portion of what of worldly substance God has entrusted to us.

I would commend to my brethren the devotion of the good principles and spirit which have thus been manifested towards *one*, also to the *other*, great institution of the Church. Our Theological Seminary, too, is the authorized representative of our portion of Christ's mystical body, and is clothed with responsibilities of the highest and holiest import. Its organization is of the Church, and its operations have met the Church's decided sanction and approval. In it, too, *let the Church be sustained.* It needs much more generous fostering. Let every good Christian and good Churchman among us, do what he can, promptly, liberally, constantly, in its behalf. It will be an essential service to the Church, and done in true faith, may be surely hoped to be an acceptable offering to the Church's Almighty Head, our good and gracious God, to whom all that we are, and all that we have, is far too little as a meet return of gratitude and love.

As a Churchman of the Diocese of New York, I feel truly gratified at whatever measure of fidelity that Diocese may have evinced in responding to the recent call of the Church. I thank God for it, and devoutly pray that His choicest blessings, temporal and spiritual, may be the merciful return. Let us, however, remember that this our particular section of the Church has loud and pressing claims upon its members for strengthening and increasing her instrumentality in the best of causes. Her canonically established modes of that instrumentality, in her education fund and her missionary funds—both general and in this great metropolis, are now in pressing need. Dear brethren, here too, be it the pious and firm resolve of every Christian's and every Churchman's heart *to sustain the Church.* Through these agencies she has done, has been doing for many, many years, and continues to do much, and has ample room and loud calls for doing much more, in the promotion of the honor of God, and the temporal, spiritual, and eternal good of men.—Nor should we forget those very essential auxiliaries to the missionary work, and the legitimate work of the Church in every department, the Bible and Prayer Book and Tract societies, which, for many years, have done steady, extensive, permanent good, under organizations sound and Church-like in principle, and of well-tested efficiency in operation.

In all these departments the Church needs *immediate*, constant, and liberal increased support. For his sake who loved the Church, and gave himself for it, let not that support be withholden.

"Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*" N. E. O.

THE CHURCHMAN.

SATURDAY, MARCH 11, 1843.

After a short but unwilling separation we return to the ingenious and vigorous writer in the Boston Christian World.

A clerical friend whose judgment in matters of this nature is inferior to that of no man of our acquaintance, writes us in a private letter: "In common with yourself, I have read with amazement the articles in the Christian World, by ———. The first which you published, 'bating the few transcendentalisms, was as happy an explanation of the Real Presence as distinguished from the grossness of the carnal presence, and the nothingness of the Zuinglians, as I recollect ever to have seen."

We are happy to be thus fortified in our opinion, but before we proceed to make further extracts, we owe it to this accomplished writer, and to ourselves, to state frankly and distinctly some of the points on which we differ from him. The differences which we shall mention are fundamental, and will serve as a key to others subordinate, on which we deem it less important to dwell. As a convenient way of bringing our differences to view, we annex the following summary of propositions with which the writer in the Christian World opens one of his essays:

"In the foregoing Essays we have established the following propositions:

1. The sinner can be saved only by a mediator that brings him into actual union with God.

2. Jesus Christ is this mediator, and the *only* mediator between God and men, through whom we have or can have access to the Father.

3. Jesus Christ mediates between the sinner and God, that is, saves the sinner by *imparting*, and *only* by imparting his own life to the sinner.

4. The reception of the life of Jesus, does and necessarily must bring the sinner, who receives it, into union with God, because it is the life of God as well as the life of man.

5. The sinner receives this life only through *actual* communion with Jesus.

6. This actual communion is possible only in and through the *outward visible body* of Jesus, in which he literally dwells or lives.

7. This outward visible body is the Holy Catholic Apostolic Church, which remains unchanged in character, disposition, ability, or authority, from what it was in its origin, and which ever will so remain till the end of the world.

From these premises, it follows inevitably, that the outward visible Church is the only medium of communion with Jesus, and, therefore, that it is absolutely essential to salvation. Hence the maxim, which we take in all its rigor, 'Out of the pale of the Church, no salvation.'"

How much there is in these propositions that we admit, and how nearly they are what we could wish them to be, we need not now say, because our present object is to point out what we consider their faults. With this view we remark that we hold these propositions, considered as an expression of the doctrine of our blessed Saviour's Mediation, to be defective; and so far as the deficient truths are positively excluded, to be erroneous.

Their defect lies, as we conceive, in failing to exhibit that part of the Mediatorial work which lies back of *actual* salvation, and forms the foundation of it. By sin our first parents were separated from God; and this state of separation from God is denoted in the Scriptures by the word death. The effect of sin was to involve man in total perdition, both of body and soul. The Spirit of God was withdrawn from him; his body was left to decay, and his soul became the prey of turbulent appetites and passions which it had no power to subdue or control; his state was one of hopeless misery, or as the Scriptures express it, of *eternal death.*

In this state repentance was both vain and impossible; vain because there was no provision for pardon; impossible, because there was neither power nor motive to practise it.

The state of Adam was the state of all mankind; all were involved in condemnation and concluded under sin.

Now we do not say that mankind in this condition, were absolutely incapable of pardon and spiritual life, for in this case our Saviour's mediation had been useless: but we hold it to be a fundamental truth that mankind, in this state, were incapable of pardon on repentance, and incapable of spiritual life without a provision for pardon on repentance. And we think it to be a capital defect in our author's propositions that they recognize no such incapacity of pardon on repentance, and shut out of view that part of the mediatorial work which creates such a capacity.

The truth which we think needful to supply this defect is, that the Son of God, after He assumed the human nature, offered it to the Almighty Father in expiation of sin; and by his oblation made satisfaction to the Divine Justice for all the sins of the whole world, original and actual. The effect of this offering, which was retrospective as well as prospective, was, as we understand the teaching of the Scriptures and the Catholic Church, to make sin remissible on repentance; to put all mankind in a pardonable state; to give them a capacity of pardon; not an absolute or remote capacity, for that they have independently of the intervention of Christ; but an immediate capacity of pardon on repentance.

Hence we say that God the Father was, through his Son Jesus Christ, reconciled to *all mankind;* not so reconciled as he is after *actual* pardon, but yet reconciled, inasmuch as the bringing of men considered as sinners into a pardonable state, manifests a degree of love greater (which is all that can be meant by reconciliation) than that which was before shown to them, considered merely as creatures. This reconciliation implies also the gift of the Holy Spirit to all mankind as the principle of a new and heavenly life to the body and soul; for without this gift man would have no power to repent and turn to God and so become qualified for *actual* pardon.

In this life the effect of the mediatorial work is seen but in part, and to view it as a whole we must extend our thoughts to the next life. The resurrection of the body and its reunion with the soul is a part of our redemption and the completion of the work; the perfection of the reversal of death, and of the translation of man from the state of perdition incurred by sin to the capacity of enjoying through Christ the immortal life or blessedness for which he was originally designed.

Now here are three benefits conferred on mankind *before* they have the *capacity* of *actual* salvation or of immortal life with God; and in order to create in them that capacity, 1. the reconciliation, whereby they are put in a pardonable state; 2. the gift of the Holy Spirit enabling them to be qualified for actual pardon; 3. the resurrection of their bodies from the grave, and their reunion with their souls forever after. These benefits we conceive to be absolute, unconditional, generic; or, in other words, conferred on all mankind, without reserve or condition. Thus the mediation of Christ redeemed all mankind; put them all into a new state; gave them the principle of a new and heavenly life; recovered their bodies from death and endued them with immortality. Mankind were all made through Christ the sons of God by redemption, as much as before the fall they were the sons of God by creation; and the gift of the spiritual life was as absolute or unconditional as the gift of the natural life.

But because these gifts, the remissibility of sin on repentance, the presence of the Holy Ghost to be the life of our life even as the soul is the life of our body, and the immortality of the body, have been absolutely bestowed on us, does our immortal blessedness thence necessarily result? No more than natural happiness is a necessary result of the natural life. The *condition* of the natural life is to breathe and eat, and the cessation of these functions is followed by death; the *condition* of the spiritual life is to turn from sin and to be led or governed by the Spirit of God; to hear the word of God and do it; and the cessation of these functions, as we may call them, is followed by spiritual death; that is, separation from God, and if persisted in, final forfeiture of eternal blessedness. The gift of the Spirit may be finally withdrawn in this life; and the immortality of the body involves the capacity of eternal misery as well as eternal blessedness.

The Romanists and after them the Calvinists have done an infinity of mischief to these Catholic verities by connecting with them the question of necessity; for this question has no more connexion with our spiritual than our natural gifts, and is for all practical purposes as much out of place in the Church as it would be in the State.

Now the admission of this part of the mediatorial work leads us to ascribe an agency to the Church somewhat different from that assigned to it by the writer in the Christian World. For some spiritual benefits through Christ, and those of the greatest moment having been bestowed on mankind absolutely before the institution of the Church and independently of it, it follows that men are capable of salvation through Christ without the Church; and that the design of the Church is not to form or create, but to develop and guide this capacity; to enable those who *live* in the spirit, to *walk* in the spirit; to enable those who have the *principle* of the spiritual life to be led and governed by the Spirit.—Hence we allow the possibility of salvation to the heathen, and console ourselves with the belief that unbaptized infants and those heathen who have never heard of Christ, but who have kept the precepts of the Gospel, attain to eternal life. And we conceive that it was the elevation of our Blessed Lord's mediation through the Church, to the depression or virtual exclusion of His mediation in procuring that New Covenant on which the Church itself is grounded, (a system which was carried to its height by the schoolmen, who, however, though not to be trustfully followed, yet well deserve the attention they now receive,) which has led the Romanists to ascribe a physical efficiency to the sacraments, and to enjoin some of the superstitious observances which are found in their ritual.* Hence it is that we avoid the conclusion from which our worthy brother in Boston tells us that *for the life of him he sees no way to escape*, viz., that the necessity of the Church and sacraments to salvation is *rigorous* and *absolute.* We agree with him in the general, that the Church and sacraments are necessary to salvation, but we explain ourselves to mean that they are *ordinarily* necessary; prescribed and appointed by God as the way to and efficient means of salvation, and tendered to all under peril of damnation for their wilful and obstinate refusal. But all absolute or absolutely necessary gifts we suppose to be conferred prior to the sacraments, and independently of them; and among these absolute gifts we include that very power which enables us to yield ourselves to Christ to be taken by Him into his Church; for unless we have this power, the presentation to us of the Church and sacraments can profit us nothing; and unless this power is irradiated into our souls by the Holy Spirit, we are thrown back on the Pelagian theory which our brother, we are happy to see, cordially eschews.

But, it may be asked, if the Spirit of God has been communicated to mankind as the principle of the new and heavenly life, how are they said to be regenerated *in* and not rather *before* Baptism? On this subject, which requires a formal treatise for its full explanation, we can but offer hints, and we fear that our aim to be brief may make us obscure.

From the twofold condition of man as a fallen and redeemed creature, fallen by sin into a state of condemnation utterly irretrievable by any power of his own, and yet redeemed to the capacity of a new, heavenly, and immortal life, it follows that he is exposed to the influence of two essentially opposite principles; the one aiming to reduce or bring him back to the dominion of sin and death, the other aiming to deliver him from that dominion, and to translate him to the perfect freedom of the sons of God. To these two opposite principles the Scriptures allude under the general terms *flesh* and *spirit;* the *flesh* denoting not the *animal* in opposition to the *rational* part of our nature, (as the Transcendentalists may fancy,) but all those powers, motives and propensities whether of *mind* or *body*, which favor sin and the reign of sin in our hearts and lives; the spirit denoting all those motives and inclinations which favor holiness and the reign of holiness in our hearts and lives. Now it is the reign or dominion of the spirit over us and the subjugation of the flesh, which the gift of regeneration is designed to accomplish.

The image of God in which man was created comprehended the knowledge of God, or an inward illumination which served as a criterion for the discovery of truth and falsehood, and for an infallible rule of duty. The characters of universal truth which were then clearly impressed on the mind were obliterated by the fall, and only such faint notions or vestiges were left as serve to impel us to the laborious search for truth. All *actual* knowledge of God and divine things since the fall, consists in the recovery of this original impress and illumination, and is for this reason called *renovation;* and Christians said to put on the new man which is renewed in knowledge after the image of Him that created him. (Con., Gen. i. 26; Col. iii. 10; Eph. ii. 10 & iv. 24.) So far Platonism is true divinity.

Now these principles of the knowledge of God which were lost in the first Adam are recovered and clearly revealed to us in the second Adam. They are manifested in the Son of God incarnate, suffering, dying, rising again and ascending into heaven, and so made the model of the new and heavenly life. They are seen in the divine commission on which the Church is built, and which proclaims the true God Father, Son and Holy Ghost, as the object of worship, and proposes the new law, or the law as enlarged by our Saviour, as the rule of duty. In a word, they are the faith or the creed, *and* the precepts or commandments given by our Lord. This faith and these commandments were committed as a precious deposit to the apostles, to be transmitted to their successors, with whom our Lord promised to be always present by the energy of the Holy Spirit, whom He would send from the Father. And the means by which the apostles were to receive men into communion with themselves, and through themselves into the unity of the faith and the mystical Body of Christ, was Baptism. Hence it is that in Baptism we are said to be born again and made new creatures, because we therein and thereby receive those gifts which enable us to terminate the struggle for victory between the *flesh* and the *spirit* by establishing the reign or dominion of the latter, and to possess the purity and freedom of the children of God. These gifts are bestowed on us once for all, and they are gifts for which, when once bestowed, we are forever accountable; hence baptism is never repeated, and confers a character which can never be lost.

These notices, imperfect as they are, may serve to indicate to the writer in the Christian World (whose quick intelligence will readily supply their deficiency) the chief points on which we differ from him. They are given in haste, and with the desire that whatever may appear in them unsatisfactory or erroneous may be imputed to ourselves, and not to the Church whose principles we desire to vindicate and to whose authority, whether we succeed or not, we desire to submit. We are painfully conscious of our inability advantageously to compare notes with the present writer and others of his associates who possess intellectual endowments so much superior to our own; but it can be no derogation from them and no presumption in us to suppose that in the order of Providence our Church may have been the means of preserving principles to which their attention has never been fairly directed. It is to our Church and to those able divines who have developed her Catholic principles without even a taint of the Calvinistic leprosy that we desire to call their attention.

From what has been said it will appear that we do not regard our brother in Boston as having abandoned his distinctive position as a Unitarian; *that* is found in what is often among us distinctively termed the doctrine of redemption, whereas he has confined himself to what is often called among us, in the same way of distinction, the doctrine of *salvation.* It is the bold application of what may be termed the Church system to this latter class of doctrines and the development of this portion of Catholic truth which has arrested our attention.

We cannot close without thanking the same writer for his equal protest against the opposite systems of Locke and of the Transcendentalists. This protest and warning is given in the true spirit of our soundest divines, some of whom, as Bishop Stillingfleet and Mr. Norris clearly exposed the fallacies of Locke's system, and predicted its deleterious effects, while others as Bishop Brown and Dr. Ellis (not to mention Bishop Butler) have helped to transmit a sound scriptural philosophy which has done much to save the Church from the infection of the schools. And as to Pantheism in particular, where is its antidote to be found but in that Catholic truth of which it is a base counterfeit? The truth, we mean, which represents God as present not in all the world nor among all mankind, (of whom whole nations have sinned away the grace that He has given, and made to themselves a reprobate mind,) but in the Church which he has reclaimed to himself out of the world, in which He dwells by the Holy Spirit or Spirit of Holiness which raised Jesus from the dead, and in whose members He is present by the energy of the same Spirit to raise them from the death of sin in this world, and conduct them to glory and immortality in the world to come.

But we are keeping our readers too long from the essayist. Having stated that what men wanted was "redemption from the curse of the law, *power* to keep the law for the present and the future, so as not to fall again under its condemnation;" he proceeds:

"The Christian Dispensation is adapted exactly to this state of the case. It assumes man to have fallen through sin; to have, in consequence of sin, that is, through his own folly and wickedness, lost his original power to keep the law of God, and attain to the end for which God made him. Man being in this situation, unable to help himself, this comes to him as precisely the help he needs. Herein is the love of God manifest toward us, and the great love wherewith he hath loved us; for while we were yet sinners, he loved us, and though we had foolishly and wickedly destroyed ourselves, he would not leave us to our destruction; but out of the infinite riches of his wisdom and his mercy, provided help for us, and said to us, while weltering in our own blood, live.

Taking this view of the Gospel, we must regard it as announcing not the Religion of the End, which was already known; but the Religion of the Means through which we may fulfil the Religion of the End. Our view of the Christian Dispensation is, that it is simply and solely, a divine scheme, or provision of means, whereby the sinner can be redeemed from the curse of disobedience, and enabled to keep the law, and fulfil the end for which God made him. Now, as it is with Jesus this provision begins and ends, as he is the institutor of the whole scheme, as he is in fact himself it, he must be, in the strictest sense, the Mediator. There must, wherever there are means, be a mediator; for to assert that there are means but no mediator, is to fall into a contradiction in terms. The new covenant is a covenant of means, and therefore a covenant of grace, and Jesus is its Mediator.

In this view, Jesus is very far from interposing impertinently between us and God, as contends the author of "a Discourse on Matters pertaining to Religion." The sinner when brought to see himself as he is, feels that through sin he has become weak, and unable to keep the law. It is of no use now to thunder in his ears, "obey and live," "obey and live," for out of the depth of his misery he answers, "I have lost my power to obey." We know that many of our brethren deny this; we know that the old Pelagian heresy is rife amongst us, and that we are puffed up with exalted notions of human ability; but we have already proved the sinner's inability, and any man who has come to man's estate, has been forced to acknowledge to himself at least, his own moral impotence. What will you do then with the sinner? Will you leave him to die? Or will you allow help to be granted him? If you allow help to be granted him, tell us how it can be brought to him without a mediator? For ourselves, we confess our inability to conceive of the possibility of help being extended to us, save in the shape of means; and of means, we have seen it impossible to conceive without that which mediates, that is to say, without a mediator. The mediator then is the helper, and so far from removing us, as some suppose, from God, he is that which brings us into union with God, and enables us to hold fellowship with the Father.

The Gospel, then, announces a scheme of *mediatorial* Grace. Mediatorial solely because it is the religion not of the end but of the means, and because it is the Divine aid granted us to enable us to attain to the end. The very conception of it as the religion of the means, is a conception of it as *mediatorial.* Whatever partakes not of a mediatorial character belongs not to it. It is then mediatorial, therefore remedial, from beginning to end. With this view clear and fixed in our minds, as to what is the real character of the Christian Dispensation, where is or can be the *a priori* objection to admitting that it is only through the Church that Jesus carries on the mediatorial work, and communicates himself to the sinner, to be made in the sinner of God righteousness, and wisdom, and santification, and redemption? Do we not object to the mediation of the Church almost entirely because we do *not* regard the Church as *mediatorial;* because instead of taking its mediation as mediation, we suppose it to be so much duty superadded to that imposed by the law of Nature; therefore, implying that it is not sufficient for us to be righteous, but that we must in addition to being righteous, be Churchmen? But the Church is *mediatorial*, a means, a help, and is to be regarded in no other character. If the sinner becomes righteous, that is, obeys the law without its mediation, he does not need it, and will be just as well off, as though he had become righteous through its mediation. But the difficulty is, and here is the sole necessity for the mediation of the Church, that he cannot become righteous, cannot keep the law, without the mediation of the Church, that is to say, without the aid it furnishes him.

Shall we complain of this? Because we have through our own folly and wickedness involved ourselves in a difficulty from which we cannot of ourselves extricate ourselves, shall we be offended at the friend who steps in generously to our aid, and kindly proffers us the very assistance we need? Shall we, furthermore, feel it a great hardship, and a great wrong on the part of our friend, that we can be extricated *only* by his assistance? How ungrateful we are to God! Here he has provided us with the means of redemption; here he has furnished us all the assistance we need, and we turn round and accuse him, as it were, of injustice, because we cannot be rescued by some other means, than the very means which are needed, which are adequate, and which are at hand! Nay, there are some among us that consider salvation through the medium of the Church, that is to say, through any means furnished by Divine Grace, to be unworthy our acceptance, and they regard the Church as an institution which really separates us from God. Strange! Here are shipwrecked mariners, unable to swim, sinking in the deep, and yet spurning the plank which the friend throws to them; spurning, with disdain, the only chance of escape there is! O, say not, when such is the case, no mediator is needed to save the sinner,—not from the wrath of God, but from himself, his own pride, folly, and self-will!

Admitting now that the Christian Dispensation is a Dispensation of means, and that Jesus is the mediator, we must admit that he has some medium of mediation. A mediator without a medium is no mediator at all. We might as well say that that is a means which is no means. Once more, then: will those who are so seriously offended at the assertion that "out of the pale of the Church there is no salvation," tell us through what possible medium but the Church, Jesus can mediate, that is, extend to us the assistance we need? Are not all the providences of God mediatorial, and is there ever any other relation between us and God than a mediate relation? What, we would ask, do our friends, who admit that Jesus is the mediator between God and men, understand by a mediator? What in their view, we would humbly ask, was the profound, eternal, and invincible necessity of a mediator? Is the mediator an anomaly in God's providence? Is it a separate, an isolated fact, standing alone of its kind, or is it the fundamental law of his providence, the universal fact of nature, providence and grace? We pray our friends to look deeper into the profound mystery of Mediatorial Grace, and they will find that it is no arbitrary provision, no isolated fact, no anomaly; but is inwoven, is integral in the whole system of God's creation. All is a system of means to ends; each means being in turn an end, and each end a means to a higher end. Nothing is immediate.

We are apt to fancy that we need a mediator between us and God only in a moral point of view; we forget that we need a medium through which we may come to God intellectually, as much as we do through which we may come to him morally. Here is a great truth, which, though we are perpetually uttering it, we seem rarely to consider, still more rarely to comprehend. Do we ever have any *immediate* perception of God? "No man hath seen God at any time." We know that we never have any thing like *immediate* perception of God. We all say God is known only in his works; his works of nature, providence, and grace. Then our perception and knowledge of God can not be immediate, but must be mediate. Then we know God, come into intellectual relation with him, not in himself but in the mediator. This is what Jesus himself says, "neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father." This is as true, we contend, under a purely intellectual point of view, as under a purely moral point of view.

We never know God in himself. We know the Creator only in the creature; the cause only in the effect; the Father only in the Son.—Here is the universal and invariable law to which we are subject. Men may cavil at this statement as they will, but they will not get over it, nor round it. There is and can be no *immediate* relation between God and the human soul. God is a spirit, and we know spirit only through the medium in which it is embodied, and only so far as embodied. Spirit, till fixed and individualized in a body, made as it were tangible, is to us precisely as if it were not.—Unquestionably we have the power of communing with the spiritual, the transcendental, and this is the chief glory of our nature, and the pledge of its immortality; but we can commune, hold intercourse, or come into relation with the spiritual, only in the material. We admit, nay contend as earnestly as any of our transcendental brethren, that we may and do know the Eternal, but only in the Temporal; the Invisible, but only in the Visible; the Ideal, but only in the Actual.

Will any one controvert us? We demand if you can conceive or ever do conceive of God, save as the Creator, the Governor, or the gracious Redeemer of the universe? If not, and you assuredly do not, then, you must concede that it is only *in* creation, *in* providence, *in* grace, that you meet or commune with him.—Let us dwell a moment on the doctrine here stated, for it is of vital importance in this controversy. Startled at the Materialism of the old French school of philosophy, some of us, mistaking, misinterpreting, or exaggerating German Transcendentalism, have gone so far as to contend that men are created in relation with two sources of knowledge, and with two sets of faculties for knowing;—the senses, by which we come into relation with outward, material objects, and reason, by which we are placed in relation with the internal or spiritual world.—The first we call knowledge by *sensation*, the last, knowledge by intuition. Overlooking or denying the fact that intuition of the internal or spiritual world is only in the sensible intuition of the outward, material world, as Locke very properly contended, we have proceeded so far as to allege that we have direct, immediate intuition of God, not in his works, but out of them in himself; that we are able, as a good lady said to us a few days since, to look right into the infinite abyss of being itself. But this pretence is wholly unfounded, and the system of Transcendentalism built up on it, and so highly esteemed by a portion of our young men and maidens, is all moonshine, and can be seriously entertained for any great length of time, by none but such as are in the last stages of lunacy.

We are created with but one faculty of knowing, and there is for us but one source of knowledge. The dictinction contended for by our philosophers, if philosophers they are, is unreal. There is not a *sensible* source of knowledge, and a *rational* source of knowledge. All knowledge is through the medium of the senses, and is therefore sensible; though all knowledge is by no means confined to the *material* fact. In every sensible intuition, there is rational intuition of that which transcends the material fact; but this rational intuition is an integral element of the sensible intuition, one never being without the other, and never but by the other; from which, if we distinguish it, in what is called abstraction, we can never separate it, without destroying the intuition itself. The intuition, whether called sensible or rational, is always one simple fact, one single act of the intelligent agent, and never takes place but when the intelligent agent is in relation with some outward, material fact or object. But in proportion to the intensity with which the agent acts, the intuition transcends the material object, and embraces that which, though in the material, is yet not material, but spiritual. The material fact is not as some say, the symbol of the spiritual, serving merely to direct us to its whereabout, but is the medium which contains it, and transmits it, so to speak, to the mind,—the medium in which the souls grasps the spiritual, however far into the transcendental world it may send its piercing glance.

This fact, we might learn from the very word *perceive*, which comes to us from the Latin *per*, through, and *capio*, to seize: implying that the object is seized, cognized, or possessed, or a relation established between it and the perceiver, only through a medium. This is a universal principle, and applies equally to every fact of human life, to the first as well as to the last, and to the least as well as to the greatest; and it is only by virtue of the fact here stated that we are able to avoid the error of exclusive Spiritualism on the one hand, and of exclusive Materialism on the other, the two rocks on which philosophy is always in danger of being wrecked. Materialism is a fatal error, but it is no more a fatal error than is Spiritualism. It leads necessarily to atheism, which is bad; but Spiritualism leads necessarily to pantheism, which if there be any difference, is worse.

If, according to the principle we have here laid down, and which is that of the Bible, of the Church, of the whole Christian world, as distinguished from certain individuals called philosophers, and which is the only principle, which, so to speak, *synthesizes* both Spritualism and Materialism, resolving them both into the unity of higher formula, namely, that we perceive the spiritual only in the material; that we perceive the transcendental but only in the objects transcended, therefore only as the *transcending;* it follows by the most rigid induction, that we have and can have no relation with God but through an outward, material medium, and no power of coming to Jesus himself, the mediator between us and the Father, save as he is incarnated, embodied, fixed and individualized in an outward, material body. Here then is a profound and universal principle, lying alike at the basis of Christianity, and of all sound philosophy. They, then, who reject the mediator between God and men, and the Church as the medium through which Christ mediates between us and the Father, reject in the name of reason and philosophy, both reason and philosophy themselves. Here as well as elsewhere the philosophic truth is one with the revealed truth.

The doctrine we here bring out, and insist upon, is borne witness to by all religions, true or false, which have been, or which still are.—What are all these various forms of worship, these sacraments, rites, ceremonies, sacrifices and offerings, but so many efforts of the human soul, or so many helps, *means* furnished it, to establish a fixed, regular, and certain medium of intercourse with the spiritual world? Why all these efforts, or why all these helps, if the soul is in immediate relation with the infinite, and the eternal God? The effects of priestcraft, laboring to impose upon human credulity? Just as if the soul could stand in immediate relation with God as pure spirit and not know it! or standing in such relation with God, could yet know so little of the true way of approaching God, as to be open to the impositions of priestcraft! It is no doubt all very fine to represent men as standing in immediate relation with God, and therefore purging their eyes at the very fountain of light itself; but, then, the ugly fact is ever in our way, namely, those men who have been so near God, seeing and knowing him face to face, have never found it out, but have continued to live and act just as if they could approach Him only through a mediator!

Bishop Eastburn has published a Sermon on the death of Bishop Griswold, which may be had of Carvill & Co., 108 Broadway.

Bishop Hopkins has published a second letter to Bishop Kenrick, which is a masterly specimen of theological controversy. A small impression only has been struck off and left for distribution at the Sunday School Depository in John street, to which place orders from Philadelphia, Baltimore, Boston, &c., may be directed. Unless we are mistaken, a second edition will be demanded.

Bishop De Lancey, at the request of the Convention before which it was delivered, has published "A Charge to the Clergy of the Diocese of Western New York, on the Extent of Redemption."

The Perpetuity and Identity of the Threefold Priesthood, is the title of a sermon preached in the chapel of Jubilee College, at the ordination of Dr. F. Southgate, by Rev. Samuel Chase.

Dr. H. M. Mason has published a valuable "Catechism on the Church," with a brief evidence from Scripture of the doctrine respecting the three orders in her ministry.

Bishop McIlvaine has published an Appeal to the Episcopalians of Ohio, but which we trust will be responded to by the whole of our Church, in behalf of the Theological Seminary of Ohio and Kenyon College.

We have been obliged by the receipt of the Inaugural Address of the Hon. Albert Gallatin, before the New York Historical Society, and of a Lecture of Cornelius Matthews, Esq., on the Best Interests of Literature, in connexion with an International Copy Right.

Mr. Littell's agreeable Museum of Foreign Literature continues to be regularly published at 35 Park Row.

"Sears' Family Magazine for March" and "Puseyism Examined by Merle D'Aubigne," offer rival claims to the attention of the "religious public." The former has the advantage of "several hundred engravings," besides being by far the more instructive of the two.

Marco Paul's Travels, by Jacob Abbot; Boys and Girls' Magazine, edited by Mrs. S. Colman; The Pierian Fountain, or Youth's Magazine of Literature, are very handsomely brought out, and may be had of J. Stringer, 155 Broadway. They are books which we cannot recommend, but which nevertheless are attractive, and will be read by our children until some of our Publishers reprint the admirable series of children's books issued by Burns, London. Why is not this done?

---

* Take, for instance, the following from the Roman Ritual;

"Nemo in utero matris clausus baptizari debet. Sed si infans caput emiserit, et periculum mortis immineat, baptizetur in capite; nec postea, si vivus evaserit, erit iterum baptizandus. At si aliud membrum emiserit, quod vitalem indicet motum, in illo, si periculum impendeat, baptizetur; et tunc si natus vixerit, erit sub conditione baptizandus, eo modo quo supra dictum est; *Si non es baptizatus, ego te baptizo in nomine Patris*, &c. Si vero ita baptizatus mortuus prodierit ex utero, debet in loco sacro sepeliri.

Si mater prægnans mortua fuerit, foetus quam primum caute extrahatur, ac si vivus fuerit, baptizetur; si fuerit mortuus, et baptizari non potuerit, in loco sacro sepiliri non debet."

We copy from the "Compendium Ritualis Romani ad usum Diocœsum Provinciæ Baltimorensis, Jussu Concilii Provincialis Baltimorensis III. Approbante S S. D. N. Gregorio. P P, XVI. Editum," which may be had at Mr. Casserly's bookstore, 108 Nassau street.

The Eighteenth Annual Report of the Society for the Reformation of Juvenile Delinquents is received. To which we may add the American Review and Metropolitan Magazine, No. II.

We would express our grateful acknowledgments to several of our friends for the kind temper in which they have responded to the notice to subscribers last week, as well as for their remittances.

It is with much satisfaction that we find the ground which this journal has taken in regard to the present state of parties in the English Church, sustained by the able charge of the Bishop of St. David's, the portions of whose late charge given in this and last week's paper deserve an attentive perusal.

The Catholic Herald asserts that the late numbers of the British Critic "are decidedly Catholic in their spirit and tendency," and appeals to us for the truth of the observation. If by this is meant that they are distinctively Romish or Papistical, we answer decidedly in the negative. On this subject the editor may be referred to the article respecting Mr. Faber, on our first page, and to the more thorough exposure of Roman tactics by Bishop Hopkins in his second letter to Bishop Kenrick.

CLERICAL CHANGES.

Rev. F. E. White, having changed his canonical residence from the diocese of New York to that of Connecticut, requests all papers for him to be directed to Milford C. H., Con.

The Rev. William M. Burton, having removed from Lebanon, Ohio, to *Ohio City*, wishes his letters and papers directed accordingly.

NEW AGENT FOR THE CHURCHMAN.

Dr. A. F. Dodge, Geneva, N. Y.

☞ Second number of the American Review and Metropolitan Magazine, is just published. Subscriptions received at this office.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests to be informed, as early as practicable, what consecrations of churches will be expected, and when it is supposed they will be ready.

For the Churchman.

Extract from the minutes of the Foreign Committee of the Board of Missions.

Tuesday Evening, February 28, 1843.

Whereas since the last meeting of this Committee, the Rt. Rev. Alexander Viets Griswold, D. D., Senior Bishop of our Church, and as such the President of the Board of Missions, has departed this life—therefore

Resolved, That this Committee place on their minutes a record of their deep and affectionate sense of the apostolic character, missionary zeal, and personal and pastoral qualifications and virtues of the deceased prelate, and of the loss which his death has occasioned to our Church generally, and especially to the missionary department of its operations.

Resolved, That this Committee respectfully tender to the relict of the venerable deceased, the expression of their Christian sympathy in her affliction, and assurance of their humble prayer for the Divine support and consolation in her behalf.

Resolved, That assurance of our sympathy and prayers be also tendered to the several dioceses of which Bishop Griswold had been for so many years the faithful and devoted overseer.

Resolved, That attested copies of these resolutions be sent to Mrs. Griswold, to the Rt. Rev. the Bishop of Massachusetts, and to the Standing Committees of the dioceses of Maine, New Hampshire, and Rhode Island.

Attest, Jas. W. Cooke,
Sec. and Gen. Ag't of Foreign Committee.

The annexed arrangements are evidently the result of much deliberation, and must tend to give new efficiency to a valuable Diocesan Institution:

DRAFT OF PLAN REPORTED FROM THE EDUCATION COMMITTEE.

1. Those partaking of the Educational Funds of the Society, to be termed "scholars;" and the tenure of their appointments, "scholarships."
2. The scholarships of the Society to be of three classes:—
    1. *Seminary* scholarships, entitling the nominee to the full course in the General Theological Seminary, with the annual stipend of ( )
    2. *Collegiate* scholarships, entitling the nominee to the full Collegiate course in a designated College, with the annual stipend of ( )
    3. *Classical* scholarships, entitling the nominee to a Classical course not exceeding four years in such school as the Society may designate, with the annual stipend of ( )

    The stipends of scholars to be payable quarterly; their nomination and tenure subject to the rules and regulations of the Society, and terminable for cause.
3. The origin and foundation of the above scholarships to be threefold:—
    1. *Perpetual* scholarships, arising out of endowments, viz.—

        Classical scholarships, ( )
        Collegiate " ( )
        Seminary " ( )

        Such scholarships to be for ever known and designated by the names, respectively, of their founders, or the names designated by them, and the perpetual presentation vested in them, subject to the fundamental rules and regulations of the Society for its scholars.
    2. *Academic* scholarships, arising from and founded by the Society, upon special contract from time to time, made with approved classical schools and colleges, whereby shall be given to them, subject as above to the fundamental rules and regulations of the Society, the right of presentation to a scholarship of the Society, with its stipend, of the student who, complying with such rules and regulations, shall carry off the highest honors of said school or college, in open competition with all others competing with him: the school thus contracted with presenting to a college scholarship; the college, to a seminary scholarship. The equivalent to the Society, in such contract, for this privilege granted, being one or more rights of free tuition in such school or college.
    3. *Annual* scholarships, arising out of the Society's surplus Educational funds beyond the amount required for the annual stipends, payable to the Academic Scholarships. The manner and form of these to be regulated by the Society from time to time.
4. Of the Parochial collections or contributions of the diocese, one half to be annually funded by the Society, and placed to the credit of the contributing church, towards the foundation of a perpetual scholarship, to be known for ever, when completed, under the name of said church, and the presentation to be vested in its Rector or Corporation, subject as above to the Rules and Regulations of the Society. Such accumulation to be without interest until the requisite amount is made up. The class of scholarship selected to be, until its completion, subject to the choice of the contributing churches.

J. M'Vickar, Sup't, &c.

March 3d, 1843.

TO CORRESPONDENTS.

"X." and "Worldly Young Man" are received. "G. W. D.," "Laicus," "T. C. C.," "ξ.X.," and "C. K. N." in our next.

INTELLIGENCE.

Ohio.—On the recommendation of the Diocesan, Rev. D. W. Tolford has been appointed missionary at Marietta—from 25th November, 1842.

Illinois.—On the recommendation of the Diocesan, Rev. Frederick Southgate is appointed Missionary of the Board from 1st January, 1843. Rev. D. Chase, from 1st October. Rev. John Sellwood, from 1st January. Rev. Charles Dresser, from 1st January. Rev. James De Pui, from 1st January. Rev W. W. Bostwick, from 1st January.

Michigan.—On the recommendation of the Diocesan, Rev. Sabin Hough, late of Adrian, is transferred to Port Huron. Rev. Robert G. Cox, of Dexter, is appointed Missionary at Clinton, from 1st December, 1842, vice Rev. Mr. Hirst, resigned. Rev. F. Thayer's resignation as Missionary at Niles accepted, to take effect 1st October, 1842. Rev. Hugh Kelly is appointed Missionary at Kalamazoo from 1st October, 1842. Rev. Chauncey Fitch is appointed Missionary at Jackson, to take effect when the funds permit.

Indiana.—On the recommendation of the bishop in charge, Rev. Ed. Lounsberry is appointed Missionary at New Albany from 1st October. Rev. Moses H. Hunter is appointed Missionary at Indianapolis from 1st January, 1843—Christ Church, Cincinnati, to provide salary. Rev. John H. Drummond is appointed Missionary at Leavenworth, from 1st January, 1843, half his time, to report to Bishop Kemper.

Kentucky.—Rev. N. N. Cowgill transferred from Breckenridge to Hickman. Rev. John Drummond is appointed a Missionary at "St. Luke's in the Bend," half his time from 1st January, 1843. Rev. G. G. Moore is appointed Missionary at Covington, from 1st January, 1843.

Tennessee.—The bishop approving, the resignation of Rev. W. Leacock, of Williamsport is accepted, to take effect 25th January, 1843. Rev. S. Patterson having taken charge of the parish in Columbia, ceases to be a Missionary at Brownsville.—*Spirit of Missions.*

From the Banner of the Cross.

DIOCESE OF ALABAMA.

We are indebted to the prompt attention of a kind friend in Mobile for the following interesting account of the proceedings of the late Alabama Convention. It will be observed that a Bishop has been again elected, and every sound Churchman must rejoice that the choice has fallen upon such a true and faithful Presbyter. In every qualification for the high and holy office to which he has been elevated, we know none superior to our long esteemed friend, the Rev. Mr. Johnston; and we are happy in having some reason to believe that he will not refuse to obey the call of God and the Church.

The Convention met in Christ Church, Mobile, on Thursday, February 16th, being its twelfth annual session. Divine Service was performed by the Rev. J. J. Scott and the Rev. N. P. Knapp; after which the Convention sermon was preached by the Rev. F. R. Hanson, from 2 Cor. viii. 9. The Rt. Rev. Leonidas Polk, D. D., of Louisiana, Provisional Bishop of the diocese, having arrived during the celebration of divine service, immediately entered and took his seat in the chancel. After service, the Convention was called to order by the Bishop, and the J. E. Sawyer was elected Secretary, who on calling the roll found that the constitutional number of Clergy and lay delegates were present. The Bishop then made a brief address to the Convention, in which he earnestly advised that they should not separate without electing a suitable person to the Episcopate. This was resolved upon, after due consideration, and on proceeding to ballot, it was found that the Rev. James T. Johnson, rector of St. Paul's Church, Alexandria, D. C., had been duly elected. Our lay correspondent expresses the hope that the office will be accepted by Mr. J. The Standing Committee elected consists of the Rev. Messrs. S. S. Lewis, J. E. Sawyer, and J. J. Scott; and Messrs. T. W. McCoy and E. W. Peck, of the laity. The Delegates to the General Convention are same as last year.

On Sexagesima Sunday (Feb. 19,) in Christ Church, Mobile, (of which the Rev. Samuel S. Lewis is rector,) Bishop Polk preached and administered the rite of confirmation to *fifty-one* persons. Our correspondent says, "this parish is blessed with the pastoral care of a minister, than whom the Church in her best days has had but few better. Christ, and him crucified,—with his Gospel in the Church,—are the constant theme of his discourses; and the way in which he exercises his pastoral care is after the model of good Bishop Wilson. The consequence is, that there is seldom a communion (administered monthly) that he has not the pleasure of admitting to that holy sacrament some from the world. On Sunday last, (the rector having stirred up the minds of his people on the subject the previous Sunday, and Bishop Polk having adverted to that appeal,) a collection, amounting to $582, was made in aid of the Missions of the Church. Yet I have not told you half the gratifying intelligence that might be given respecting this interesting parish."

DIOCESE OF NEW JERSEY.

Intelligence of the death of the Presiding Bishop having reached Burlington on Saturday last, the altar, desk, and pulpit of St. Mary's Church were hung with black: and the bishop having occasion to be absent on the next (Sexagesima) Sunday, prepared the following address, announcing the melancholy event to the congregation; which was read by the Rev. Dr. Ducachet, rector of St. Stephen's Church, Philadelphia, the officiating minister.

"The rector announces to the congregation, that the Right Reverend, the Presiding Bishop, the Venerable Dr. Griswold, departed this mortal life on Wednesday last. He had been in his usual health until the very moment of his death, which was almost instantaneous; being occasioned by a disease of the heart, to which he had long been subject. Dr. Griswold was in the seventy-seventh year of his age, and in the thirty-second year of his Episcopate, when he entered into his rest. He was consecrated Bishop of the Eastern Diocese at the same time that the late lamented Dr. Hobart, of New York, received consecration. By his decease the Eastern Diocese, which was a confederation of dioceses, is dissolved. He is succeeded, in the Episcopate of Massachusetts, by the Right Rev. Dr. Eastburn, lately consecrated as Assistant Bishop. The Right Rev. Dr. Chase, of Illinois, is now senior Bishop, presiding in the House of Bishops.

"The Venerable Prelate who has thus passed from among us, was a man of primitive simplicity and piety. Through a long life, he gave wholly to his master's service, rare endowments of mind, and rare attainments in learning, acquired under great, and, to an ordinary man, discouraging disadvantages. As a parish priest, he was a pattern of pastoral diligence and fidelity: and through his long Episcopate, even to the latest of his days, he continued abundant in labors; not sparing himself that he might feed the flock of which the Holy Ghost had made him overseer. As Presiding Bishop, the Church is indebted to him for two of the Pastoral Letters of the House of Bishops; the latter of which, that for 1841, is a document of the highest value, and will testify, to the remotest generations, his firm adherence to the Catholic faith, and his fearlessness and force in its assertion. He has gone from us in a good old age, 'as a shock of corn when it is fully ripe.' As the fathers pass away, the children enter into their responsibilities for Christ. Let us devoutly seek for strength according to our day: and let it be in all our prayers, that He who gave Himself for the Church, may make all bishops and pastors diligently to preach His holy word, and the people diligently to follow the same, that they may receive the crown of everlasting glory, through the sole purchase of His meritorious Cross and Passion."

The Rev. J. A. Clark, D. D., has in consequence of ill-health, resigned the rectorship of St. Andrew's church, in this city. Dr. Clark has, notwithstanding years of sickness, faithfully discharged his duties, and now retires to endeavor to recruit a frame much exhausted.—He will continue in the editorial charge of the Episcopal Reporter.—*Phil. Gaz.*

DIOCESE OF MARYLAND.

New Congregation.—The Bishop has received official notice of the Incorporation of the congregation of Mount Calvary Church, in the city of Baltimore; of the election of the Vestry; and of the choice of Church Wardens, and a Register. The congregation will continue to worship until further arrangements, at the room in Franklin Street. The Rev. John W. Hoffman has been chosen rector.—*Banner of the Cross.*

From the Southern Churchman.

DIOCESE OF SOUTH CAROLINA.

Annual Convention of the Diocese of South Carolina.—The convention assembled on the 8th instant, in St. Michael's Church, Charleston, when morning prayer was read by Rev. Mr. Converse, and the sermon preached by Rev. C. C. Pinckney. Its subject was the duties and responsibilities of the Christian Church, and especially the obligation resting upon our branch, to extend the kingdom of Christ in our borders. The Lord's Supper was then administered by the bishop, assisted by several presbyters, to the clergy and laity.

The first day is usually occupied in calling the churches, and examining certificates. A long discussion arose upon the right of a clergyman, to sit as a lay delegate. This practice though rather an anomaly in ecclesiastical bodies, has prevailed in our diocese for 30 years. By a strong vote, however, it was declared unconstitutional, and no clergyman will henceforth be received as a lay delegate, but will be entitled to a seat as a disabled minister, if really too infirm for parochial duty.

The services of the 2d day were introduced by the morning prayer, and an excellent sermon, by Rev. W. H. Barnwell, on the marks of a true Church. Text: "We are the circumcision which worship God," &c.

The bishop read his report on this day, from which it appeared that he had confirmed 380, consecrated 4 new churches, and received 4 candidates for orders, making the present number of candidates 8. We had some discussion on the report of a committee, recommending the establishment of a female seminary under the direction and patronage of the convention. You are aware that we already have a diocesan school for boys in successful operation, and the committee wished to organize one for girls on the same plan. The difficulties and the benefits of taking education into the hands of the Church, were fully discussed: and the result was a vote, authorizing the committee to proceed forthwith to organize a female school in this city.

The convention adjourned on Saturday afternoon, after four days' session, in harmony and peace. Thus may we ever be enabled to *say* at the *conclusion* of our *deliberations!*

MARRIED,

At St. Paul's Church, Essex co, Va., on the 6th of February, by the Rev. John P. McGuire, the Rev. H. W. L. Temple, to Miss Susan Jones.

In Princess Anne, Somerset co., Maryland, on Wednesday, 22d of February, by the Rev. Henry Crosdale, Mr. John H. Dennis, of Myrtle Grove, Worcester co., Maryland, to Miss Henrietta A., daughter of Littleton Long, Esq., of the former place.

DIED,

At Baltimore, Md., on Monday, the 6th inst., Mrs. Mary, the wife of Col. Samuel D. Walker, of that city.

CALENDAR.

MARCH.

12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Fourth Sunday in Lent.

APRIL.

2. Fifth Sunday in Lent.
9. Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. Good Friday.
15. Easter-Even.
16. Easter-Day.
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. First Sunday in Lent, March 5, in St. Stephen's Church, admitted the Rev. Charles D. Jackson, Deacon, the Assistant Minister of the Parish, to Priests' Orders. Morning Prayer was read by the Rev. John Morgan, of the Diocese of Connecticut, assisted by the Rev. Joseph H. Price, the Rector of the Church, who read the Lessons, and who also presented the candidate; and the Sermon preached by the Bishop. The same Presbyters united with the Bishop in the laying on of hands.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists, P. M.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany, P. M.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, "Holy Scripture," *the Source of the Historical Antiquity, Oriental, Jewish, and Christian, of the Doctrine of a Future Millenium.*

Episcopalians generally, are respectfully invited to attend. March 11, 1843.

☞ Christ Church, Anthony street, opposite the Hospital. This Church will be open for divine service on Sunday evening next, to commence at half past 7 o'clock.
March 11, 1843.

CHURCH OF THE REDEMPTION.

The *Thirteenth* of the series of Sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. James W. Cooke.

Services to commence at half past 7 o'clock.
March 11, 1843.

TO THE FRIENDS OF MISSION CHURCHES.

THE LADIES of the Mission Church of the Holy Evangelists, to aid in defraying the expense of painting and cleaning the Church, and newly trimming the Chancel, intend to have a sale (*in Easter Week*) of such articles as they may make up, and that may be sent to them for that purpose.

The influence of the Ladies of the Church in other congregations will be most kindly appreciated, and any token of their interest in *Mission Churches*, most kindly received.

Any articles that may have remained undisposed of at the late fairs, would be thankfully received.

In behalf of the Ladies of the Mission Church of the Holy Evangelists, MRS. BENJ. EVANS,
March 11. 360 Broome st.

ALL SAINTS' CHURCH

Will be opened for Divine Service on Sunday Evenings during the season of Lent, at half past 7 o'clock.
New York, March 11, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The collection to be taken up next Sunday afternoon on the occasion of Confirmation, is to be appropriated to the wants of the Sunday school attached to this station.

Services commence at 3 o'clock, P. M.
New York, March 11, 1843.

☞ A quarterly sermon will be preached by the Rev Dr. Taylor in the Church of the Epiphany, on Sunday evening next. Service to commence at 7 o'clock.

At which time a collection will be made in aid of the funds of that missionary station.
New York, March 11, 1843.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From Mrs Banyer, $15. Miss Jay, $15. A friend, $5.

Lot Jones, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.
March 8, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From a gentleman of P A, $10.

Further donations are respectfully solicited, and may be left with Mr Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or with the Missionary, Benj. Evans,
March 8, 1843. 360 Broome street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From Trinity ch, Rensselaerville, Rev Robt Washbon, $2. St Mark's ch in the Bowery, New York, Rev Dr Anthon, rector, monthly offerings, $35. Total amount, $37.

C. N. S. Rowland, Treasurer,
March 8, 1843. 55 Water-st.

N. Y. P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From Miss Mumford, by Mr A E Butler, $2. Trinity ch. Rensselaerville, Albany county, Rev R Washbon, $3. St Mark's church in the Bowery, monthly offerings, Rev H Anthon, $10. Total amount $15.

James F. De Peyster, Treasurer,
New York, March 8, 1843. 49 South street.

The Fund for Aged Infirm Clergymen.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From St Luke's ch, Catskill, Rev J F Phillips, rector, $6. Emmanuel ch, Brooklyn, Rev Kingston Goddard, rector, $21 89. Total amount, $27 89.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N Y.,
March 8, 1843. 55 Water-st.

ST. PAUL'S CHURCH, PLEASANT VALLEY, DUTCHESS COUNTY.

The subscriber has been requested to receive and acknowledge donations to enable this church to pay off a debt of $500, for which it is now exposed to public sale. This he does the more willingly from personal knowledge, both of the rector, the Rev. Sheldon Davis, and of the liberal exertions of the few devoted Churchmen by whom, thus far, the expenditure has been borne.

Any contributions to this, and sent to the subscriber, will be forthwith remitted. Among the sums contributed are the following:

From William Davis, $50. Aug T——, $30. Rev H. Wheaton, $30. George Kneeland, $15.

John M'Vickar,
March 8, 1843. 8 College Green.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of March 1, has received the following contributions, viz.:

Quinquagesima collection in Emmanuel ch, Brooklyn, L I, one half, $39 40; do St James' ch, Goshen, N Y, $14; do St Michael's ch, Bloomingdale, one half, $5; do St Mary's ch, Manhattanville, one half, $1 50; do Grace ch, Providence, R I, one half, $40; do St James' church, Woonsocket, R I, one half, $10; a friend in St James', for Bishop Chase, $4 85; another, $1; Quinquagesima collection, Christ ch, Duanesburgh, $20; do Emmanuel ch, New Castle, Del, $26 50; do St Peter's ch, Peekskill, N Y, $10 31; do Zion ch, Newport, R I, one half, $16 16; Sunday school Christmas offerings of the same, $3 50. Through Edmund Wilcox, Esq. R A in Phila, from St Augustine ch, Cecil, Md, for Illinois, $10; Christmas offering of Sunday school of St Mark's ch, Phil. one half, $9 89; a member of the Epiphany, $2; Christmas Sunday school offering of St John's ch, Bellefont, Pa, one half, $1 12; St James' ch, Leesburg, $29 37; Auxiliary Society of the same, $7 50; St Peter's ch, Phil, of which $5 is for Bishop Chase, $102 50; meeting in St James', Feb 18, $166 86; St Andrew's ch, Phil, one half, $22 50; Sunday schools of the same, $30; a friend, $10; Quinquagesima collection in St James', one half, $224 81; do Gloria Dei ch, one half, $16; do St James', Kingsessing, one half, $12 50; do St Stephen's ch, Phil, one half, $262 50; do St Mary's, Hamilton, West Phil, one half, $45 05; do St John's, Chew's Landing, N J, one half, $306; do St Peter's, Berkley, N J, one half, $5 22; do St Luke's ch, Germantown, one half, 28; do All Saints' ch, Phil, $6 75—$986 63. Quinquagesima collection, Trinity ch, Rensselaerville, N Y, one half, $3 36; do Missionary Association, Fairfax Institute, D C, $40; A G Stout, Esq, N Y, $10; a layman of Jersey City, $1; Quinquagesima collection, St Peter's, Spotswood, N J, $5; do Emmanuel ch, Cumberland, Md, one half, $29 41; from a member of the same, $5; do Frostburg, Md, $3; Christ ch, N Y, one half, $15 33; St Luke's ch, N Y, one half, $93 01; Christ ch, Shrewsbury, N J, $6 02; do Middletown, N J, $0 31; do Christ, Brooklyn, L I, one half, $38 18; Epiphany ch, Phil, Rev Dr Tyng, one half, $250; St Mark's ch, Warren, R I, $18 67; St Paul's ch, Poughkeepsie, one half, $25; St Peter's, Cheshire, Ct, one half, $7 50; St James' ch, Greenfield, Mass, $10; offerings of the same, $2; do St Paul's ch, Erie, Pa, of which $2 50 is from the Sunday school, $10; Quinquagesima collection in St George's ch, Fredericksburg, Va, one half, $50; individuals of the same, $9; St Ann's parish, Essex, Va, $16 21; do Farnham parish, Essex, Va, $19 05. Through Edmund Wilcox, Esq, R A in Phil, Quinquagesima collection in St Andrew's ch, Phil, one half, $202 53; do St John's ch, Concord, Pa, one half, $4 50; St Stephen's, Phil in addition one half, $2 50; do St Paul's ch, Phil, one half, $144; Male Bible Class of do, one half, $6; Grace ch Missionary Association, one half, $214 63; St John's ch, Carlisle, Pa, $21 67; do Trinity ch, Southwark, $113 32—$709 15. St Paul's, Paterson, N J, one half, $6 78; St Paul's, Whitehall, N Y, one half, $3; rector's offering, one half, $2; offering of a lady and gentleman of Troy, N Y, $50; St Paul's ch, Troy, N Y, of which $20 is for Flint, Mich, and $10 for Painsville, O, $200; Christ ch, Troy, $6 63; Christ ch, Guilford, Con, one half, $4 50; from P F, $0 50; St John's ch, Salisbury, Con, one half, $2 50; a member of the Church of the Ascension, N Y, $3; Christ ch, Elk Ridge, Md, $3 90; Laurel Factory, Md, $1 10; Trinity ch, Bristol, Ct, $10; Christ ch, Belleville, N J, $4. Through Benj Howard, Esq, R A in Boston, Quinquagesima collection as follows, viz: St James' ch, Amesbury, $4; Christ ch, Andover, one half, $11 09; Trinity ch, Boston, part, $276 50; St Paul's, part, do, $500; St Matthew's, do, one half, $12; Grace ch, Boston, a family, for Bishop Chase, $50; do part of collection, $61 95; school for moral discipline, $10; a friend, for Bishop Chase $10; Trinity ch, Bridgewater, one half, $3 08; Christ ch, Cambridge, one half, $8 85; St Peter's, Cambridgeport, one half, $11 05; St John's, Charlestown, one half $30; Mount Zion church, Chelsea, one half, $10; St Paul's, Dedham, one half, $13; St Andrew's, Hanover, one half, $8; Grace church, New Bedford, one half, $10; St Paul's, Newburyport, (Bishop Chase, $2, half special, 9)—11; St Stephen's ch, Pittsfield, $50; Christ ch, Quincy, one half, $5 39; St James', Roxbury, (native Indians, 4, Illinois, $21 45, special, $30 50)—$55 95; St Peter's, Salem, one half, $15; Missionary Association of do, $25; St Paul's ch, Stockbridge, one half, $4; St Thomas', Taunton, (for Bishop Chase, $10, half special, $9 53)—$19 53; Trinity ch, Vandeusenville, one half, $3; St Paul's, Wickford, R I, one half, $10; Christ ch, Westerly, $35; St Paul's ch, Concord, N H, for Manchester, $20—$1283 39. Trinity ch, Ulster, N Y, $11 38. Through J Loney, Esq, R A in Baltimore, from Christ ch, Baltimore, $177 17; St Mary's and Trinity churches, Md, $23—$200 17. Trinity ch, Portsmouth, Va, one half, $20; St Mark's ch, Orange, N J, one half, $10 50; Wickliffe parish, Berryville, Va, $20; Christ ch, Louisville, Ky, per Benj O Davis, Esq, $125. Through Edmund Wilcox, Esq, R A in Phil, Christ ch, Phil, part, $281 25; St Mark's ch, Lewiston, Pa, $22 40—$303 65. Ladies' Working Society of St Helena ch, Beaufort, S C, towards the support of a missionary in one of the slaveholding states, $250; St Paul's ch, Augusta, Ga, one half, $40; Christ ch, Hartford, Con, part, $136; Christ ch, Westport, Con, one half, $11 25; Christ ch, Weston, Con, one half, $2; St Thomas' ch, Brandon, Vt, part, $5; St Paul's ch, Burlington, Vt, Bp Hopkins, $59; St Peter's ch, Paris, Ky, one half, $25. Through W P Hunter, Esq, R A in Savannah, G, part offerings of Christ ch, from April 26, 1842, to Feb 36, 1813, $7 25; Christmas offerings of the Sunday schools of said parish, $5; Quinquagesima collection in the same, one half, $92 42; do St John's ch, Savannah, one half, $99 18—$203 85. Trinity ch, Fairfield, Con, $17; St John's ch, Fort Hamilton, N Y, for Kemper College, $15; monthly offerings of St Mark's ch in the Bowery, $100; St Stephen's ch, Middlebury, Vt, $20; St John's ch, Troy, one half, $20; Christ ch, Rye, N Y, one half, $20; Christ ch, Bethlehem, Con, $10; Christ ch, East Haven, Con, $8; St James' ch, New Haven, (Westville,) Con, $2; Trinity ch, Newport, R I, one half, $73 26; Christ ch, Georgetown, D C, one half, $34 72; from ladies' sewing society of the same parish, one half, $5; church at M A, one half, $20 50; Trinity ch, Newark, N J, part, $43 57; All Saints' ch, New York, (of which $25 is for Kemper College,) $162 50; from the Rev Dr Crocker, Quinquagesima collection in St John's ch, Providence, R I, one half, $152 28; from Philanthropic Society of the same parish, $60; for Akron, Ohio, Rev L N Freeman, from the same, $50; Domestic missions, $10—$272 28; from St John's ch, Hartford, Con, one half, $75; Zion ch, Butternutts, part, $15; St Stephen's ch, Ridgefield, Con, one half, $7 50; Christ ch, Middle Haddam, Con, one half, $12 50; Christ ch, Lonsdale, R I, one half, $12 50; St John's ch, Elizabethtown, N J, one half, $18 88; Christ ch, Stratford, Con, part, $12 80; St James' ch, New London, one half, $23 08; Trinity ch, Columbia, S C, per Rev P J Shand, general, $75; Alabama, $5; a lady of the parish, $50—$130. Through Edmund Wilcox, Esq, R A in Phil, from St Luke's ch, Phil, one half, $370 03; Trinity ch, Oxford, Pa, one half, $12 10; St Paul's ch, Camden, N J, one half, $7; St Peter's ch, Phil, one half, $645; Holy Trinity, Westchester, Pa, one half, $29 25—$1063 38. Total amount from March 1st, $7311 25.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
March 1, 1843. 152 Broadway, New York.

FOREIGN MISSIONS.

The acknowledgment of the receipts from the Treasurer of the Foreign Committee came too late for insertion this week. The total amount of receipts for the week ending 9th instant, is $5339 46.

ILLUSTRATED BOOK OF

COMMON PRAYER AND COMMENTARY.

Mr. Henry M. Onderdonk has been appointed by me, sole Agent to obtain subscribers, and receive subscriptions in advance for the Illustrated Book of Common Prayer and Commentary, for the City and County of New York. No certificates of receipts will be valid after this date, (except those given in the office,) unless signed by me, and countersigned by Mr. Onderdonk. H. W. HEWET.

Having been appointed sole Agent for the City and County of New York, for the Illustrated Book of Common Prayer and Commentary, the undersigned gives notice to Episcopalians generally, that they will be called upon at their residences for subscriptions, which will also be received by him, at his office, 281 Broadway, and at Wm. A Le Blanc's Bookstore, 377 Broadway. H. M. ONDERDONK.
March 11.

TEACHER.

AN ENGLISH LADY, who has had much experience in instruction, and is thoroughly qualified to teach all the English Branches, with Drawing and Painting, wishes to secure a situation as teacher in a school for young ladies, or as governess in a private family. The most satisfactory testimonials are at her disposal. Address L., at the office of the Churchman, postpaid. March 11—2t.

IMPORTANT WORK ON THE CHURCH.

SHORTLY WILL BE PUBLISHED BY

D. APPLETON & CO.,

200 Broadway,

THE KINGDOM OF CHRIST; or, Hints respecting the principles, constitution and ordinances of the Catholic Church. By Frederick Denison Maurice, M. A., Chaplain of Guy's Hospital, and Professor of English History and Literature in King's College, London.

The title connects itself with the book of Archbishop Whately, which made some stir lately, though there is no other connection. Mr. Maurice's work is eminently fitted to engage the attention and meet the wants of all interested in the several movements that are now taking place in the religious community; it takes up the pretensions generally of the several Protestant denominations and of the Romanists, so as to commend itself in the growing interest in the controversy between the latter and their opponents. The political portion of the work contains much that is attractive to a thoughtful man, of any or of no religious persuasion, in reference to the existing and possible future state of our country. The table of contents alone, presents a truly intellectual bill of fare. The London edition has recently appeared in two post octavo volumes, at five dollars; the American reprint will be in one handsome octavo, for two dollars and a half. March 11.—3tis

CHURCH MUSIC.

A NEW GLORIA IN EXCELSIS.

JUST PUBLISHED,

BY J. A. SPARKS, 111 Nassau street, a *Gloria in Excelsis*, with an easy arrangement for the Organ and Piano Forte, by "A Contributor to Church Music."

This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music. Dec. 31.

THE LENTEN FAST.—*A New Work.*

THE *History, Object, and Proper Observance of the Holy Season of Lent.* By the Rev. Wm. Ingraham Kip, M. A., Rector of St. Paul's Church in the city of Albany.

CONTENTS.

I. The Object of the Primitive Church in instituting the Holy Season of Lent.
II. The Proper Observance of Lent.
III. The Week Day Prayers.
IV. Good Friday.
V. Easter Even.

This new and valuable work is comprised in one elegant 12mo. volume, printed with new type on superfine paper, and bound in Bradley's best style. *Price 75 cents.*

A *liberal discount* to booksellers and others to sell again. Orders solicited, and the work promptly forwarded, by *Express* or otherwise, as directed, to any part of the country.

Just Published, and for Sale, by

ERASTUS H. PEASE,

March 4—3t. 82 State-street, Albany.

IMPORTATION OF EUROPEAN BOOKS.

D. APPLETON & CO.,

200 Broadway, New York,

RESPECTFULLY inform the literary public that they still continue the branch of their house in London, 16 Little Britain, and invite the attention of the friends of literature to the important advantages the establishment affords for the importation of books especially ordered.

Among the great variety of publications abroad comparatively few are for sale in this country. A great inconvenience is therefore obviated by this arrangement, as any person may leave his order for any particular work, and by the rapid communication of steamers, the book is at hand in a few weeks.

Professors and Students of Theology, Law, and Medicine—Architects, Mechanics, and all who are unable to procure foreign books in our own country—may, for the small commission of ten per cent. on the cost, procure any work published in any part of Europe.

Books for incorporated institutions will be imported free of duty.

D. A. & Co. have in addition to their branch in London, an agent in Leipzic, for the supply of all orders for books published throughout Germany. Also in Brussels, Paris, Florence, and Madrid, so that they are prepared to execute with great fidelity and promptness all orders entrusted to their care, from any portion of the continental book markets.

The necessity for such facility for a speedy supply of books from the great book marts of Europe, has long been felt; the advantages which they offer for literary institutions, professional gentlemen, and the literary public, all will acknowledge.

D. A. & Co. are constantly receiving old books in every department of literature, science, and art. The rare and curious works embraced in this collection may not be known to many who visit our city—comprising a variety of illuminated missals, black letter tomes, &c. Bibliomaniacs, and those who have a relish for quaint books of past ages will do well to call.

A catalogue of the modern English Books for sale is now ready. Of the Old Books, from their great variety and frequent change, and there being no duplicates, it is impossible to furnish a catalogue any way complete. March 4—2t

EDUCATION.—W. H. Zabel r, a graduate of the University of Leipzig, now resident in this city at No. 103 Liberty street, offers his services to the public as a private teacher in the Greek, Latin, and German languages. If desired he gives lessons at the pupils' residence. His terms are moderate, and may be known by application to him at his lodgings. For his character and qualifications, he refers to Jas. G. Cogswell, Esq., 585 Broadway, and to Rev. Dr. Wm. Berrian, 50 Varick st. March 4—3 $

PREPARING FOR PUBLICATION.

D. APPLETON & CO., 200 Broadway, have the pleasure to announce to the Clergy, Students, and Laity of the *Protestant Episcopal Church*, their intention of publishing, early this Spring, the following valuable Works:

The Kingdom of Christ, or Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church, by Frederick Denison Maurice, M. A., Professor of English History and Literature in King's College, London. From the second London edition—to be in one handsome volume, 8vo.

Parochial Sermons, by John Henry Newman, B. D., the six volumes of the London edition to be in two handsome octavo volumes.

Truth without Prejudice—with a Recommendatory Preface by the Rev. Samuel Seabury, D. D., one elegant volume, 16mo.

Tales of the Village—three series—by the Rev. Francis E. Paget, Chaplain to the Lord Bishop of Oxford—in three elegant volumes, 16mo.—forming a portion of "The Churchman's Library."

March 4—2t

THE PRIESTHOOD IN THE CHURCH.

TWO Discourses, by the Rt. Rev. Bp. Whittingham. Second edition, with a preface and additional notes. Just received, and for sale at this office. March 4.

PRIVATE SCHOOL FOR BOYS.

Rev. C. D. Jackson, A. M., Principal.

THE design of this School is, to give to a *small number* the means of a careful and thorough education under the personal instruction and supervision of the Principal. Special regard is had to *moral* and *religious* culture in connection with the intellectual; and the whole arrangement is believed to combine the advantages of public and private education.

A few more pupils can be received on reduced terms. Apply, 24 Waverly Place, corner of Greene street. Feb. 25.

CHURCH MUSIC.

JAMES A. SPARKS, 111 NASSAU-STREET NEW YORK,

Has lately Published

THE FOLLOWING MUSICAL WORKS,

Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which are added, Kyrie Eleison, a Trisagion, never before published, by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish; and Responses to the Decalogue.

The Canticles of the Church;

Being portions of the services which may be "*said or sung*,"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation *to* unite with the Choir in performing this *part* of the service

Te Deum and Jubilate (in A),

By Wm. Boyce, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)

A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

J. A. S. has constantly on sale:

The Church Choir, parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part, consisting of Chants, Anthems, and Sentences—price 62½ cents.

The Chants of the Church. By Messrs. Darley & Standbridge. Price 75 cents.

Gems of Sacred Music: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

Loud's Organ Study: A thorough System of Instruction on the Organ. Price $5.

Standbridge's Piano-Forte Instruction. Price $2.

A liberal discount made to Choirs and wholesale dealers.

An Essay on the Cultivation of Church Music. By Edward Hodges, Esq., Mus. Doct., late of Sidney Sussex College, Cambridge, England. Pp. 24. Price 18 cents.

TRACTS FOR THE TIMES, in 3 vols. Price $5. Also, No. 90. Remarks on certain passages in the Thirty-nine Articles. By Members of the University of Oxford. Printed from the second English edition. Price 37½ cents.

PLAIN SERMONS. By Contributors to the Tracts for the Times. 2 vo's. Price $1 50. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.

POETRY.

For the Churchman.

THE PATH TO HEAVEN.

Καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν.

"A tear is in your eye, mother,
 And a shade is on your brow;
And you seem so very sorrowful—
 O! tell me, wherefore now,
When the sun is shining bright, mother,
 And the flowers are fresh and fair—
And you know I love you tenderly—
 Whence is your grief and care?

"I had a dream last night, mother,
 O, it was wondrous strange!
Methought there past on all around
 A sad and sudden change!
I missed you from my side, mother,
 Your sad, yet smiling face—
I sought you long with many tears,
 In each accustomed place:—

"By the gentle stream that winds its way
 Beside our cottage door;
And in the garden where our seat
 With moss is fretted o'er;
I sought you on the hill-side,
 Where in summer days we strayed;
And in that still and holy room,
 Where you've so often prayed.

"The birds were singing sweetly;
 The streamlet murmured still;
The flowers bloomed in the garden,
 The sun shone o'er the hill;
The Bible lay unopened
 Beside your cushioned chair;
And I wept—O! sadly, mother,
 When I saw you were not there!

"Then methought an angel, mother,
 With wing of driven snow—
And voice—so full of music
 As to still my childish wo—
Bore me in his arms, mother,
 Till I saw this earth no more;
And the clouds around me, mother,
 A gorgeous brightness wore.

"When, pointing far above us,
 He rested on his wing,
And, O! what joy that sight, mother,
 Did to my spirit bring!
For though my eye was dazzled,
 And my heart was filled with awe,
Amid a countless number
 Your smiling face I saw!

"Yet a tear was in your eye, mother,
 Although you sweetly smiled;
I thought it was for me, mother,
 —Your poor, forsaken child—
I prayed the angel bear me up,
 With sad, entreating tone,
But he said, 'The Path to Heaven
 Must be trod by each alone!'

"That there was a grave, my mother,
 O'er which that path did lead;
In which each one must bury
 The thing most held in need.
For some it was ambition,
 —The crown of earthly fame—
For others—pride or honor,
 —What did their homage claim,—

"Or, nobler than all else beside,
 The love of earthly mortals
Too deep—must there be buried,
 To reach the heavenly portals.
And all that might allure us
 From the portion God hath given,
Above its open sepulchre
 Led the toilsome path to Heaven!"

The mother dropped one silent tear,
 A smile was on her face—
She gave the loved one of her heart,
 One long—"one last embrace—
She pressed his lips—she breathed a sigh—
 Her eye grew dim—her hand unclasped—
The angel whispered in his ear,
 "The grave, O child, is past!" G. H. H.

N. Y. University, March, 1843.

From the Oxford University Herald.

A Charge to the Clergy of the Diocese of St. David's, by Connop, Lord Bishop of St. David's, delivered at his Primary Visitation, October, 1842. Published at the request of the Clergy.

(*Concluded.*)

But to many persons all that I have been hitherto saying on this subject will probably appear quite foreign to what they regard as the main question: that is, whether errors have not been maintained within the Church, by some of her authorized teachers, which are so clearly subversive of the fundamental articles of her faith, that they cannot be safely tolerated. The question, it must be observed, is not as to the absolute and exact coincidence of every thing that has been advanced with the doctrine of the Church, but as to the amount and importance of any supposed departure from it: not whether statements have been made, which are not fully borne out by her authentic language, but whether any such as are essentially inconsistent with her vital principles; so far exceeding the just limits of private speculation, as to violate the terms of communion, and to render those who persist in them guilty of a breach of their most solemn ministerial engagements. Much may have been said that may demand very earnest attention, that may be a fit subject for warning or censure; but if it stop short of this point, it ought not to disturb the peace of the Church, but may be safely left to await the issue of free discussion. I must own that I have hitherto met with nothing to convince me, that matters have been brought to such a melancholy extremity. It would manifestly be both impracticable and unseasonable to enter at large into the grounds on which my judgment has been formed: but I will offer a few observations on some of the subjects with regard to which others seem to have been led to an opposite conclusion.

Though different writers have fixed on different points in the system of their opponents, as the hinges of the controversy, the most prominent place seems to have been generally assigned to the doctrine which is the subject of our eleventh Article, and which has been emphatically described as the test of a standing or falling Church. A very elaborate theory has been proposed on this subject by an eminent writer, which has been denounced on the other side as radically false and utterly irreconcilable with our Church's teaching on that head; and equally elaborate attempts have been made to show, that this is the root from which all the other errors of the author's system have sprung. With regard to my own impression, I can only say, that, after the closest attention I could give to the dispute, I view it as one of words, involving no real difference of opinion, and consequently look upon both parties as in this respect equally orthodox. But there are some facts, which, if they do not clearly point to the same conclusions, seem to me to furnish strong reason for the exercise of peculiar caution and moderation in our judgments on this question. One of these facts is, that the modern theory is admitted to harmonize very closely with that of Bishop Bull, who certainly believed his views to be in perfect accordance with the formularies of his Church, and though warmly attacked, was never, as far as I know, charged with any of the consequences which have been supposed to flow from them in their more recent form. And I may add, that the work in which Bishop Bull proposed his theory, the *Harmonia Apostolica*, was strongly recommended to the clergy of this diocese by Bishop Horseley in his Charge at his Primary Visitation, as a "preservative from the contagion of the Antinomian folly." Another fact, still more important, and I think not sufficiently borne in mind, is, that the principal terms employed in the discussion of the subject, which are therefore of most frequent occurrence, admit of so many different senses, that there is perpetual danger of confusion and misunderstanding: so that an eager disputant may carry on the contest through a bulky volume, and yet leave his antagonist's position untouched. When this is the case, nothing is more natural than that complaints should be made of obscurity, confusion, paradox, and self-contradiction: and, accordingly, in no part of the controversy do we hear such complaints more frequently and strongly expressed, than in that which relates to this point. But though I have not been able to perceive that the doctrine of the eleventh Article has been put in any peril by the manner in which it is exhibited in that theory, or that this theory affords the slightest countenance to the Romish doctrine of Merit, I am not the less convinced that the ordinary mode of stating the doctrine of our Church, against which the author so vehemently protests, both expresses it correctly, and sufficiently guards, so far as words can do so, against the abuse of it; and I know of nothing that is likely to be gained by the substitution of any other, unless it be, that it may serve to rouse attention, to exercise thought, and to prevent the mechanical repetition, and consequent idolizing, of a formula.

Much offence and alarm has been caused by statements with regard to the relation between Scripture and Tradition, which have been put forward on one side as neglected and almost forgotten truths, and condemned on the other as repugnant to the spirit at least of our Sixth Article, and a virtual abandonment of a fundamental principle of our Reformation. No topic of the recent controversy has been more fruitful than this: none, it may perhaps be added, had led to more important and profitable inquiries. If it be true, as seems hardly to be denied, that tradition had not only become "to most of us an unpalatable word," but one of "vague use," and, "closely associated in most men's minds with a whole host of partialities and antipathies," then certainly we have reason to congratulate ourselves, that so much has been done of late to cheer up its ambiguity, to distinguish and ascertain its various meanings, and to enable us, whether we relish it or not, to use it calmly and soberly, in its proper place, and with a right conception of its import. For my present purpose it will be sufficient to express my opinion, that the progress of the controversy has shown that the difference between the two parties on this point is not one of principle, but of fact. There is no dispute as to the nature of the supreme authority in matters of faith: it is admitted to be not the decision of uninspired men in any age, much less of any human arbitrator, but the teaching of our Lord and His Apostles: but one question is, whether any record of that teaching is still to be found, beside that which is contained in Holy Writ. Those who have most magnified the authority of Tradition have proceeded on the supposition, express or implied, that the Tradition they speak of has preserved a portion of that teaching. They are met with the assertion, that either no such record exists, or that it is impossible to discover it. This is certainly a fair subject for historical investigation and argument. But it is not this that constitutes the most interesting and important point of variance: the main point is the relation in which Tradition is made to stand to Scripture. If Scripture not only contains all things necessary to salvation, but delivers them so plainly that every one may find them there for himself, it is comparatively of little moment, whether fragments of the teaching of our Lord and His Apostles have or have not been preserved elsewhere. But if Scripture itself needs an interpreter, it becomes a question of the highest importance, whether there exists any Tradition capable of discharging that office, and how far it is to be trusted. And here the divergency between the opposite parties appears at first sight very great indeed: the one urging all that can be said to prove the obscurity of Scripture, the other insisting on its plainness and perspicuity. Nevertheless, on closer inspection, the points on which they agree will perhaps be found both more numerous and more esssential than those on which they differ. It seems to be admitted on both sides, that the right understanding of Scripture is not to be attained by the exercise of the unassisted reason: that it depends on certain moral conditions, and a certain measure of spiritual illumination. And even those who contend that this is the only assistance absolutely necessary, would hardly deny, that the experiment has rarely, if ever, been tried: or that the persons who come to the study of Scripture with such assistance, also generally bring with them notions and impressions derived from early instruction. Nor again is it maintained by either party, that the sufficiency of Scripture is such as to render all other external helps to the right understanding of it useless. That would be condemned as a mark of ignorant presumption, or of blind enthusiasm. It is admitted, "that there are many useful guides to the truth besides the Scriptures, of which the writings of the early Fathers are one, and an important one." But further, it is not pretended, that to appeal to the consent of primitive antiquity, for the purpose of ascertaining the sense of Scripture on articles of faith, is any peculiarity of the modern school which is charged with unduly exalting the authority of Tradition. On the contrary, it has been laid down by an eminent living divine, who is not only unconnected with that school, but one of its most zealous opponents, that "in the settlement of articles of faith on the authority of Scripture, the principle of the Anglican Church is that of an appeal to the recorded consent of primitive antiquity from the very beginning." Here indeed it has been justly observed by others, that if this consent is to be taken in its strict sense, as including the assent of every individual Christian in any age of the Church, it is something which either never existed, or at least is utterly incapable of proof. And this observation—if it was ever needed—is certainly very valuable. But how far the consent of the great majority may be properly considered as answering the same purpose, and again, how far such a consent is represented by any records which have been preserved to us—these are questions on which every one may be allowed to form his own opinion. So far then we discover no difference as to any principle which is peculiar to any modern school. But when we proceed a step further, we meet with an apparent difference of principle, and one which has been represented as of vital moment. For the consent of antiquity, in whatever sense it is understood, may be regarded either as simply the evidence of a witness, or as the authoritative decision of an infallible judge. And this indeed sounds like a very important distinction, though I must own that it appears to me a difference more of sound than of substance. For if it is the character of the witness, and not the nature of his testimony, that makes his evidence decisive, it seems to matter little, as to the practical result, which view we take. The exercise of private judgment on the doctrine delivered is equally excluded by each. But even this point is one in which the controversy of our day is not concerned. The party which appeals to the consent of antiquity professes to hold, that "the Scripture is the sole authoritative source of the Faith," *i. e.*, "of things to be believed in order to salvation, and that the Church only testifies to her children what truths are necessary to be believed in order to salvation, in subjection to Scripture; and even when she determines controversies, does this not in the character of a judge, but as a witness to what she herself received." I am aware, unhappily, that it has been not unfrequently insinuated, that such professions are not to be trusted. I do not inquire whether insinuations of this kind are charitable or just. I only notice them for the purpose of remarking, that when we are speaking about terms of communion, it is only the doctrines which men profess that we can take as the ground of our judgment, as we have no other means of discovering what they really hold. For the same reason I pass over the attempts which have been made, by disputable inferences, to prove, that a principle has been admitted, in appeals to tradition on points as to which Scripture is silent, which, if followed out, would open a door for the corruptions of Romanism. And on the other hand I must observe, that the object which I have now in view does not lead me even to inquire, whether the language which has been employed to convey certain views of doctrine, is not liable to grave objections, or just censure, as ambiguous, or unguarded, harsh, extravagant, and ill-sounding. It is not with modes of expression that we are at present concerned, but with the nature of the things expressed. This is a remark which it is particularly necessary to bear in mind, when we proceed to touch upon another class of questions, which has been the subject of very vehement controversy, those I mean which relate to the doctrine of the Apostolical succession in its connection with that of the Sacraments.

Here we must be careful not to lose sight of the distinction between the doctrines themselves, and the connection in which they stand, or have been placed, with one another. For it is this connection, very much more than the doctrines themselves, or even the manner in which they have been stated, that has given offence to many excellent persons. It is not I believe disputed by any one, that what is called the high doctrine of the Apostolic Succession (including, *i. e.*, not only the historical fact, that the ministry of our Church is derived by uninterrupted descent from the Apostles, but likewise that it was established by them as a permanent and unalterable institution, to be continued according to certain invariable regulations) I say it is hardly disputed that this doctrine has been held by so large a part of our best divines, and has received so much apparent countenance from the anxiety shown to preserve succession when it was in danger of interruption, that it would be unreasonable to complain of it as a novelty, or even to represent it as being now exclusively held by a particular school. Again, whatever ground there may be for the charge brought against one party in the controversy, that it has exaggerated the importance and the efficacy of the Sacraments, it does not appear to involve any question of principle. Indeed, since the Church herself teaches, that the Sacraments are *generally necessary to salvation*, it seems difficult for any one to exaggerate their importance, unless he were to hold, what I believe no one maintains, that the necessity is not merely general, but universal and absolute.

So, language may have been used, which afforded just reason for jealousy and fear, lest their dignity should be so magnified as to exclude the use of other means of grace, or as to substitute means for ends, or as to encourage the belief that there efficacy is wholly independent of internal qualifications. But since these consequences are disavowed by those who have been charged with them, it does not seem possible to draw a line between the general principles of the opposite parties on this head. But it has been very truly observed, that "men may over-estimate the efficacy of the sacraments, to the disparagement of prayer and preaching, and reading the Scriptures, and yet be perfectly clear from the opinion which makes this efficacy depend immediately on a human administration. And so again, men may hold Episcopacy to be divine, and the Episcopacy of apostolical succession to be the only true Episcopacy, but yet they may utterly reject the notion of its being essential to the efficacy of the sacraments." And the opinion of such a connection between the two doctrines has been condemned both as groundless and pernicious. But I conceive that it may not be useless to observe, that there is a sense in which the connection between them would be neither so arbitrary, nor pregnant with such dangerous consequences. If any one believes that the ministerial commission may be traced through the Apostles to the Head of the Church, and that it was originally designed to comprehend the administration of the Sacraments, then he will be naturally led to consider the character of the minister as a part of the ordinance; and it will follow, that he cannot look upon it as altogether immaterial, whether this part be absent or not; he will not venture to say that the ordinance would be, to all intents and purposes, the same without it: and this he might express by saying that the apostolical succession is requisite for the *due application of it*. But it would not follow that he undertakes to pronounce how far it is an essential part, or to what degree its absence affects the efficacy of the rite, or that there are not many circumstances in which it may be safely omitted, and in which its place will be surely and effectually supplied. In a word, there appears to be nothing in the doctrine itself that is exclusive or uncharitable, beyond what is implied in a strong preference of one communion over another. Its character will depend on the temper in which it is embraced; and since those who maintain it most firmly, still declare their belief that "God's favor is not limited to the bounds of his heritage, but that, in the Church or out of the Church, every one that calleth on the name of the Lord with a pure and perfect heart, shall be saved." we would hope that its influence may in most cases be found consistent both with charity and humility. The prudence of putting forward such a doctrine as an instrument of controversy, is a different question. A weapon which may irritate an adversary, but does not weaken him, would seem to be best kept in its sheath. Those who are already hostile to the Church are not likely to be won by the revival of what they must deem an extravagant pretension: and those who are indifferent to her more evident advantages, will hardly be attracted by one so questionable, and so remote from common apprehension, that the belief in it is entertained with reluctance by many of those who admit it.

NEW PLAN OF SENDING OUT MISSIONARIES.

A clergyman of our Church settled in one of the Atlantic States, found his heart attracted very strongly to that noble field, the West—but the Providence of God devolved upon him the care of an eastern parish, in which so much was to be done, he could not think of leaving it then. He resolved, however, that he would break away, whenever they were brought in fine order for his successor. First, the church was beautified if not enlarged—then a fine stone parsonage arose as if by magic—then a solid, attractive, and well-filled parish school house struck the eye, under the charge of a candidate for orders. Nothing remained now but to go. The Bishop said nay, the Vestry protested, brothers and sisters vetoed, the children looked sweetly and imploringly that their dear pastor and spiritual guide would not give their young hearts the pangs of separation, till he—relented; but in his yielding moments struck a blow for the cause, which the Prince of this world will feel as a check, rather than a victory. The yielding pastor consented to remain, provided his friends would agree to send out two missionaries as his substitutes, as long as he would consent to remain where he is. It is undertaken—a western bishop is authorized to employ two additional missionaries at $250 per annum, and he writes to say that they will commence operations in the course of a few weeks. Are there no others who can *thus* compound for not going themselves to the west?—*Spirit of Missions.*

From the Oxford University Herald.

LITERATURE.

We mentioned in our last that the first number of a new Foreign and Colonial Review had just appeared, and having now seen the work, can speak with more confidence respecting it. It has been undertaken, the Editor states, "neither to attack the Universities of the realm, nor to support either Liberalism, Pseudo-Germanism, or Anti-Church principles of any description, but to promote the mutual dependence of all nations on each other, and their Christian intercourse." Such a mode of statement implies, of course, that contrary principles are in operation somewhere, and we are sorry to see that the Foreign Quarterly is accused of having deserted Conservative principles, and of thus having given rise to the present Journal. To Oxford the new work comes recommended by an extremely able article, said to be by Mr. Gladstone, of Ch. Ch., on the "Course of Commercial Policy at Home and Abroad," which will command universal attention, and by a learned disquisition on "Schiller's Poems," by Mr. Merivale, of Balliol College, accompanied with translations in his usual style of excellence. Other articles on the "Old Hymns and Lays, Sacred and Profane, especially of Germany, down to the time of Luther," on the "Life and Times of Savonavola," "The State of Spain and China," &c., will be read with great interest, and have the advantage of being all on subjects of immediate interest. The Journal is edited by the Rev. Dr. Worthington, of Cambridge, and deserves extensive encouragement and success.

History of the Scottish Episcopal Church from the Revolution to the present time. By John Parker Lawson, M. A., Author of the "Life and Times of Archbishop Laud," &c. 8vo. Edinburgh, Gallie and Bayley; London, J. Burns; Oxford, J. H. Parker.—The struggles of the Scottish Episcopal Church to preserve the "faith once delivered to the saints"—struggles long carried on in silence and in suffering, have at length attracted the attention of other branches of the reformed Catholic Church, and have gained for her the sympathy and the aid arising from common principles and common interests. That Church, indeed, has long existed, "laude morum antiquorum, disciplinæ Apostolicæ, fidei Catholicæ," to use the language of the revered and venerable President of Magdalene, in the beautiful and touching dedication of his "Reliquiæ" to the Scottish Bishops; and while her Annals continue to afford such lessons of apostolic order and devotedness, and to be adorned by such Prelates as a Jolly, a Gleig, a Walker, and a Skinner, not to speak of others still living, and of those in darker days, long since gathered to their fathers, we cannot but hope that such bright and shining lights may attract many a tempest-tost inquirer in the North into the haven of the Church.

The odium brought upon the Scottish Episcopal Church among the lower classes in Scotland was mainly owing to the brutal and tyrannical conduct of the government during the inglorious reign of Charles II., when "Popery came in fashion," and the influence of such men as Leighton and a Burnet was but of small avail to recommend a Church upheld, in some parts of the country, at the point of the bayonet. No wonder that such arguments should have failed to convince the fiery minds of the North, and that their lamentable effects should have been long felt in Scotland, in a spirit of hostility to the Church and to all her ordinances. Since the Episcopal Church has been left to win her way by her own divine institutions, and men have long seen the "beauty of holiness" in her worship, and have heard the embodied spirit of antiquity,—of Apostles—Fathers—Confessors and Martyrs—still speaking in her Book of Common Prayer—many prejudices have disappeared, and many hearts have been won to her cause. Other triumph she seeks not, nor needs, but that which ever attends the truth when submitted to obedient and truth-loving minds; and thus it is that her influence is gradually extending among all ranks, and that she is rearing her mitred head unharmed and even honored among the once hostile children of the Kirk.

Mr. Lawson's work has made its appearance at the right time, and will be read with great interest. The narrative of the disestablishment of the Scottish Episcopal Church at the Revolution is a tale of suffering that has been seldom exceeded in these latter days of the Church. We acquit the Presbyterians of the present day of all approval of such proceedings, always excepting the miscreant and his party, if he has any, who recently threw out a hint to burn down the Churches in his own communion of the *moderate* Presbyterians, should they succeed in thwarting the schemes of the non-intrusionists; such a fellow ought to be well watched by the police, or at once to be fitted with a strait waistcoat, and kept in Bedlam. Assuredly some folks have no reason to be proud of the deeds of their progenitors in this persecution of the Church, and we hope they will yet show a proper sense of it by returning to the mother whom they have so long deserted and afflicted.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 10 Carroll Place, Bleecker St., New York.

MR. AND MRS. BAILEY would inform their patrons and the public that they have reduced the terms of tuition in their Institution to suit the pressure of the times. Their next term will commence on the 18th of February inst. Great attention is devoted to Reading, Writing, Elocution, Grammar, Arithmetic, Mathematics, History, Composition, and Music. The whole school attend daily to the French language; and French is spoken in the family. No extra charge for Latin, or Singing in classes. The Spanish and Italian Languages, Drawing, and Painting are taught on the usual terms. For further particulars, please apply as above.

Feb. 25—4t

NEWMAN'S PAROCHIAL SERMONS.

D. APPLETON & CO.,
200 Broadway,

RESPECTFULLY inform the Clergy and Laity of the Protestant Episcopal Church, their intention of publishing, as soon as a sufficient number of subscribers are obtained, Parochial Sermons, by John Henry Newman, B. D., Fellow of Oriel College, Oxford.

It is proposed to print the six volumes of the London edition, (which now cost eighteen dollars,) in two handsome volumes for Five Dollars, to match in size and style, Palmer's Treatise on the Church, lately issued by them.

☞ D. A. & CO. will be exceedingly obliged, if such as desire to procure the work will give immediate notice to them, or through their respective booksellers, as it is their design to put the work to press so as to deliver it to subscribers early in the spring. They will print only a limited number, or as may be called for by the subscription. Those who are interested in promoting the sale of this valuable publication at so small a price, will oblige the publishers by sending them a list of such of their friends as may be disposed to unite with them in circulating the work. Feb. 25—3t

RECENTLY PUBLISHED, BY
JOS. ROBINSON, BALTIMORE,

BISHOP BULL'S Vindication of the Church of England, price 50 cents.
Dodsworth's Discourses on Romanism and Dissent, price 50 cents.
Knox's Treatise on the Use and Import of the Eucharistic Symbols, price 50 cents.
Dr. Pusey's Sermon on the Day of Judgment, price 12½ cents.
Bishop Terrot's Primary Charge, price 6¼ cents.
Perceval on the Christian Priesthood, price 6¼ cents.

IN PRESS,

The Book of Ratramn, the Priest and Monk of Corbey, commonly called Bertram, on the Body and Blood of our Lord. To which is added, an Appendix containing the Saxon Homily of Ælfric.

Feb. 4—4t

CHURCH ORGAN FOR SALE.

THE case of Mahogany, the design highly ornamental. Size—15 feet 10 inches wide, 22 feet 2 inches high, and 7 feet deep. Stops, twenty. It will be sold very cheap. Apply to

W. H. HARISON,
No. 187 Fulton street, New York.

Jan 21—tf

RARE OLD THEOLOGICAL BOOKS,

JUST IMPORTED AND FOR SALE BY

BARTLETT & WELFORD,

At their Antiquarian Bookstore and Repository for Standard Literature,

229 Broadway.

A LARGE and valuable collection of Rare Old Catholic Theological Works, from some of the lately suppressed monastic libraries in Europe, comprising many books of great scarcity and value, rarely met with in this country. Among them will be found:

Baronii Annales Ecclesiastici, a Christo nato at annum 1198, 12 vols., folio, with the Continuations by Pagus, 4 vols., folio, and Spondamus, 2 vols., folio, in all 18 vols, folio, fine copy, in vellum.
Thomassini Vetus et Nova Ecclesiæ Disciplinæ, 3 vols. folio.
S. Thomæ Acquinutis Summe Sac. Theologiæ, cum commentariis, Card. Cajetani, 3 vols., folio.
R. P. Natalis Alexandrini, Historia Ecclesiastica, ub orbe condeto ad annum post Christum, MDC, 9 v. folio.
Francisco Suarez, Opus de Virtute et Statu Religionis, 4 vols, folio.
Biblia Sacra, Vulgatæ Editionis, 1 vol, folio.
Dupin Bibliotheque des auteurs Ecclesiastiques 21 v, in 8, 4to.
Trommii Concordantiæ Græcæ Versionis, LXX, Interpretum, 2 vols, folio.
Matthæi Poli Synopsis Criticorum, in S. Scrip. 5 vols. folio.
S. Bocharti Sacro Gergraphia, Cum Dipertat variis, 1 vol, folio.
Vetus Testamentum en versioni Septuagenta Interpretum, summa cura edidit Lambertus Bos, 1 v. 4to.
Martini Chemnitii Harmonia Quatuor Evangelistarum, 3 vols, folio.
Alphonsi de Legorii Theologia Moralis, 1 vol, folio.
S. Lemis Magni Opera Omnia quæ exotant, 1 v, folio.
S. Clementis Alexandrini, Opera omnia, Gr. et Lat. 1 vol, folio.
E. Malai Eymenci Directorium Inquisitorum, 1 vol. folio.
Quarto—Rubricæ Messalis Romani, Commentariis Illustrata, 1 vol. folio.
Le Brun Explicatio Litterali's Historica et Dogmatica Precani et ceremoniarum missæ, 4 vols, 4to.
Irenæi adversus Valentini et similium Gnosticorum Horeses Libri quonque, 1 vol, folio.
Lucis Ferraris Bibliothca Canonica Juridica Moralis Theologiea necnon ascetica Polemica Rubricestica Historica, 8 vols, folio.
Selvaggio Antiquitatum Christianarum Institutiones, 3 vols, 4to.
Ponget Institutiones Catholicæ en modum Catechescos vols, folio.
Spanner Polyantha Sacra, ex universœ Sac Scripturæ, 2 vols, folio.
Philo Judæi opera, Gr. et Lat, 1 vol, folio.
Spenceri de Legibus Hebræorum Relualebus, 1 v. fol.
Vincentii Centerson Theologiæ Mentes et Cardis, 4 vols, 4to.

A great variety of other works of a similar character, all in the original vellum bindings, and in excellent condition. Dec. 17.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season shoul l make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance Dec 11—yly

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of thi invaluable Family Commentary may be had on application to the publishers, or to

JAMES A. SPARKS,
111 Nassau street, Office of the Churchman.

August 20—tf

KNIGHT & COLBURN,
BOOKSELLERS,
Baltimore, Md.

CHURCH MUSIC and other works, published by J. A. Sparks, 111 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

April 2.

BROOKLYN COLLEGIATE INSTITUTE,

An English and Classical Boarding School

Washington Avenue, Brooklyn.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to John Young, Brooklyn, will meet with prompt attention. June 25.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—vlv

PUBLISHED, AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

Depository, No. 20 John Street, New York.

BOOKS OF INSTRUCTION.

Union Primer, perhundred,	$4 00
Prot Epis S S Books, No. 1, perhundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths,	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	3 00
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers,	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible, "	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children,	2 75
Duty to God, "	0 50
Church Primer,	1 75
Sunday-school office of devotion, "	3 00
Sunday-school Psalms and Hymns,	8 00
Sunday School Liturgy and Psalms and Hymns, stiff covers,	12 50
Harmony of the Creeds, "	3 00
Questions on the Book of Common Prayer,	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects, stiff covers,	12 50
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts in one, stiff covers,	12 50
Bible Companion, 2 vols.,	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " 2, "	12 50
" " 3, "	12 50
" The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library 71 vols. 18mo.—nett price 20 cents each.

The Juvenile Library, 6 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
Daniel Dana, Jr., Agent,
Union Depository, 20 John st.
New York, April 23, 1842.

THE CHURCHMAN,

EDITED BY

THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"The united interests of the Gospel and the Church."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to he *Publisher*.

Terms. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D. George M. Marsh,	Portsmouth, N. H.
Charles Stimpson, jun.	Boston, Mass.
Samuel R. Slack,	East Cambridge, "
Charles Burnett, jr.	Providence, R. I.
David Le Favour,	Pawtucket, "
Joseph Wait,	Burlington, Vt.
G. G. Smith,	St. Albans, "
Rev. Josiah Perry,	Brandon, "
Frederick Sill,	Middletown, "
Sidney Babcock,	New Haven, Con
Jared Hurlbut,	Hartford, "
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, "
Stephen P. Nash, Esq.	Saratoga Springs, N. Y.
A. A. Van Voorst,	Schenectady, "
Young & Hart,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
Ebenezer C. Arnold,	Poughkeepsie, "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
Dr. A. F. Dodge,	Geneva, "
Isaiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
J. F. Hutchinson, Esq. P. M.	Watertown, "
A. B. Watson,	Unadilla, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
H. J. Terry, Esq.,	Newcastle, Del.
Knight & Colburn,	Baltimore, Md
J. Biscoe, Post Office,	Chaptico, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C.
Thomas R. Hampton,	Washington City, "
George Rowland, Esq.,	Norfolk, Va.
Joseph Gill,	Richmond, "
A. A. Brown, Esq.,	Wilmingon, N. C.
A. E. Miller,	Charleston, S. C
G. McLaughlin,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn
Solomon K. Grant,	Louisville, Ky
William Iucho,	Lexington, "
Arius Nye,	Marietta, Ohio
Lewis Handerson,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill.
P. E. Demill, Esq.	Jackson, Michigan.
Rev. E. O. Hedgkin,	Homer, "
David H. Armstrong,	St. Louis, Mo
H. V. Raymond,	Mobile, Ala.
Brevoort Butler,	Natchez, Miss.